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The Literary Digest

A WEEKLY COMPENDIUM OF THE CONTEMPORANEOUS THOUGHT OF THE WORLD.

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The Literary Digest

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The articles in the Review Department are not excerpts, but condensations of the original articles specially re-written by the editors of THE LITERARY DIGEST. The articles from Foreign Periodicals are prepared by our own Translators.

The Reviews.

SHALL THE WORLD'S FAIR BE CLOSED ON SUNDAYS?

THE discussion of the question of closing the World's Fair on Sundays is now in its final stage. Last year, by emphatic votes in both branches of Congress, it was decided not only that the Federal Government's exhibits, and all departments of the Fair operated under Government control, should be closed on Sundays, but also that the Government's appropriation, and its support of the enterprise, should be conditioned upon Sunday-closing of the whole Fair. The present efforts of the opponents of closing are directed toward persuading Congress to reverse last year's action. These efforts are most persistent and earnest. The World's Fair Directory is understood to be decidedly unfriendly to Sunday-

closing: at all events, the Directory has permitted the admission of visitors on Sundays since the buildings and grounds were formally dedicated. The daily press of the country is nearly unanimous against closing; and the leading Chicago dailies are especially hostile. On the other hand the advocates of Sunday-closing do not yield at all to the pressure.

We present some of the representative pleas on each side.

The Right Rev. Arthur Cleveland Coxe, Protestant Episcopal Bishop of Western New York, has published an earnest argument in favor of Sunday-closing, for the attention of the Committee of the House of Representatives.

BISHOP COXE ON THE SABBATH AS A NATIONAL INSTITUTION.

Speaking of the Sabbath as a national institution, Bishop Coxe says:

"The centennial anniversary of the French 'Ninety-Three' finds us in America entertaining a proposal which points towards experiments in legislation against which that epoch should serve as a warning to all Christian nations. 'The Reign of Terror' stands out in history, so intimately connected with the abolishing of the Lord's Day and the invention of the decade to supplant the Divine institution of the week, that one would suppose civilization itself would never again permit the slightest approach to a corresponding peril.

"An institution as old as the history of mankind, and which the common origin of the human race has transmitted, in outward form at least, even to peoples and tribes the most degenerate, cannot be disturbed in its purer observance among enlightened nations without shaking the whole fabric of society."

He concedes the purity of motive of those who oppose the closing of the Exposition, but urges them to consider that

"As Congress has acted and taken a stand in the matter, founded upon great moral and historic principles, which command universal respect, it is better that objectors should recognize those principles as presumptively sound than that Congress should accuse itself of weakness and of inconsiderate haste in its recognition of a time-honored claim for this great national institution."

THE WORKINGMEN AND THE FAIR.

Answering the chief plea of the objectors, that the Fair ought to be kept open on Sundays for the benefit of the workmen and of others who cannot visit it on week days, he says:

"It has been assumed that the Lord's Day furnishes the only opportunity which can be afforded to many of our people for the enjoyment and advantages of visiting the Exhibition. This assumption, I think, is a mistake, unless, indeed, we assume that neither employers nor law-givers can be relied upon for a considerate regard for the welfare and comfort of the industrial classes, to whose useful toil the entire population of this land is so greatly beholden. In the summer months in some of our cities every Saturday gives a legal half-holiday to all classes, and what is to hinder the enlargement of such privileges on particular days for the benefit of the people?

"I was in London in 1851, when, for the first time, a grand international exhibition attracted the attention of the world. The 'Crystal Palace' was never opened on Sundays, and who was the worse for it? This arrangement was noted as affording a needful relaxation to the thousands who managed its immense operations through six days of the week, few of whom could delegate their charge of the property and direction of affairs to less experienced hands. Certain days were set apart for the people when the entrance fee was merely nominal, and when throngs from every part of England, not to say of the world, filled the vast interior from morning till night.

"Employers vied with one another in liberal measures for their operatives, and railways always conveyed them to and fro at the lowest possible rates. But special trains, requiring incessant labor on the parts of thousands for working them were not made the special features of Sundays in England. Nobody ever heard of complaints. On the contrary, even foreigners were greatly impressed with the working of what, to them, was an experiment. Nor is it unworthy of remark that in Continental cities of Europe, notably in Vienna and Paris, the trend of opinion and of practice since 1851 has been steadily progressive toward an imitation of

the Dominical Sabbath in England and of the United States of America.

"In Vienna, in Paris, and elsewhere, our truly national spirit has been well represented by the fact that, while their respective exhibitions were opened on Sunday, the American and English sections were closed, nevertheless. So in New York and Philadelphia, the 'American Sunday' was conscientiously maintained during their exhibitions, and who was the worse for it?"

THE CHARGE OF FANATICISM.

It is said by the advocates of Sunday-opening that, distinctly, it is a bigoted and an illiberal spirit which the churches are manifesting in the present crusade. Bishop Coxé thus meets this criticism:

"The people, as the people, are profoundly interested in the measure by which Congress has done so much to perpetuate their stability, their intelligence, and their happiness, by coupling the liberal national grant of public money with a condition in behalf of a national institution so fundamental to the preservation of our national character. It will be found, I think, that the deepest feeling in favor of this condition exists more largely at the South than at the North. The example of Washington may be appealed to as justifying the law as it stands in this case.

"It is not an effort, therefore, to Puritanize our people, as has been often objected. Those portions of the Republic the least connected with Puritanism in their origin and by their historic associations, have been as sensitive as any of the New England States in approving of the action of Congress, as it now stands, and in deprecating anything like a backward step in the national policy."

THE REVEREND O. P. GIFFORD ON THE SABBATH.

The *Arena* for January publishes a brief but aggressive article against Sunday-closing by the Rev. O. P. Gifford. He combats the argument that the Fair should be shut because the United States is a Christian nation. We extract the following from what he says on this point:

"A recent writer, in defending Congressional legislation in closing the Fair, says: 'The one supreme, sublime moment in the defense of Sabbath (?) closing at the World's Fair was when Senator Quay, on July 9, had the Fourth Commandment read from his Bible by the Senate's Clerk, as his only and sufficient argument for his amendment conditioning upon Sabbath-closing the Fair's financial aid from this "Christian nation," so-called in a recent Supreme Court opinion. The Senators listened in reverent silence to that constitutional law of nations. It was a scene worthy of an historic painting to be hung beside the landing of Columbus, cross in hand, or the devout landing of the Pilgrims after making in the *Mayflower* that famous compact which Daniel Webster used to say, was in reality the first paragraph of our American Constitution.'

"If the Law of Moses were the foundation of the Christian Church, it is utterly out of place in the Senate Chamber as an argument for legislation. The same principle would thrust the Inquisition into State legislation. The Law of Moses is not the 'constitutional law of nations'; it was given to one people for a limited time for a special purpose, and has no more to do with American legislation than the Laws of Augustus Cæsar or the Decrees of Draco. The honorable Senator had as much right to urge the ceremonial law upon the World's Fair, through the Senate, as he had the moral law of Moses. Moses goes on to tell the Israelites how to hallow the Sabbath. The how is quite as binding as the what. I do not wonder that the Senators sat silent. The assumption that underlay the act was enough to strike the Nation dumb. Had Paul been on the floor of the Senate, he would have met the honorable gentleman's argument, but Paul was at home in both Judaism and Christianity.

"The reference is of interest because it shows the real reason for much of the present opposition to opening the Fair Sundays. Modern Christianity is yet largely Judaism. Men are afraid of life, and lean on law.

"Christ spent His Sabbaths teaching the truth and healing the crippled, as He spent all His days. He left no law of the Sabbath for His followers. For a long time they kept two days: one as followers of Moses, one as followers of Christ. The fittest survived; the one that was fullest of power, and meant most for man, persisted."

The January number of the *Literary Northwest* contains a symposium on this subject, with articles in favor of closing by H. H. Hart and Mrs. Harriet G. Walker, and in favor of partial opening by W. S. Pattee, Dean of the University of Minnesota Law School, and Edwin H. Jaggard.

A WOMAN'S VIEW.

Mrs. Walter writes in behalf of the Christian women:

"What attitude should woman assume toward the question of Sunday-opening of the World's Fair? There seems hardly left a place to put the question. Naturally religious, naturally devoted to the best interests of the home, naturally patriotic and loyal to the institutions of our native land, fond of order and sobriety, considerate and thoughtful of the welfare of the dependent classes, proud of our national success, zealous to propagate the principles of freedom, temperance, and religion, on what possible hook can she hang an argument in favor of holding open the vast Exposition to the desecration of the Day of Days, which she is bound by every principle of her nature, her race, her education, and her solemn vows to hold most sacred? What can the mothers of this land do that will be powerful enough to counteract all the evil effect upon the minds of the youth who shall live to see this wholesale desecration of God's Law under the protection of our Government? More especially, what can they ever do again if it is but whispered that their influence was thrown into the trembling balance in favor of Sunday-opening? Should they not sooner hold up the hands of the Government (which thus far in this case has seemed to be the stronger advocate of the right than the women themselves) by their strong words, their petitions, and their prayers?"

THE FAIR AS A SUNDAY OBJECT-LESSON.

Dean Pattee, while presenting reasons in favor of the opening of the doors, is decidedly opposed to any desecration of the day, and believes that the best policy is to use the Fair itself on Sundays as a place for the illustration of the American Sunday at its best.

"Stop the machinery," he writes, "clear the counters of exhibits, let all the ordinary work of the week cease, let the motionless machinery and deserted booths proclaim to the world a day of rest, but open the outer gates, that those who would worship may come in, provide convenient and comfortable places for religious exercises, let the Gospel be preached to the multitudes by zealous teachers, utilize the musical ability there assembled from all parts of the world, and furnish sacred concerts for the thousands who will otherwise wander idly and aimlessly about a crowded city.

"Certainly there is nothing in intellectual improvement inconsistent with the American idea of Sunday. To read God's dealings with men in the history of the race, to read His thoughts in the truths of science, is not less righteous than it is to read His providence and thought in the Sacred Volume. That a perusal of the Word is for many reasons the better Sunday practice would generally be conceded by Christian people, but that seeking the light of truth in other fields of God's revelation is inconsistent with the true idea of this day is a position which cannot be successfully maintained."

"A GIANT OF EVIL."

An editorial in the *Methodist Review*, Jan.-Feb., designates the opening of the World's Fair on Sunday as a desecration, a "giant of evil, defiant of the forces of righteousness." Special attention is called to the "enduring, evil results."

"The increased number of visitors at the Exposition, as the result even of a modified Sunday-opening, and the consequently increased revenues to the directors of the Exposition, would be a most doubtful benefit in comparison with the mischievous results that would ensue. The aftermath of the summer-desecration of 1893, would be a perpetual desecration of the Lord's Day in American practice, long after the Exposition has become a receding incident in the national history. Already has the breaking-down of the great regard for the Holy Day which prevailed in the formative times of our national history, become an evident and grievous fact to all who cherish the institutions of Christianity. But in all the history of the American Republic there has been no period so critical as regards the perpetuation of Sabbath sanctity. All the interests of the Holy Day, with its traditions of sanctuary-blessing, its benison of rest to tired brains and hands, and its promised rewards for continued observance, are in jeopardy. The proposal of the directors of the Exposition to hold religious services on the grounds of the Fair for the benefit of the jostling Sunday crowds who may gather there is but a sop thrown to Cerberus. The suggestion should be rejected with disdain by the denominations of the land. Its enforcement would be a species of Jesuitical practice to which no Protestant body should lend its support. But meanwhile, in the renewed agitation over the Sunday-opening of the Exposition, every Christian disciple throughout the Republic should give the protest of his prayers, his signature, and his coöperation against the religious profanation which is proposed."

POLITICAL.

POLITICAL ORGANIZATIONS IN THE UNITED STATES AND ENGLAND.

THE RIGHT HON. JAMES BRYCE, M.P., AUTHOR OF "THE AMERICAN COMMONWEALTH."

Condensed for THE LITERARY DIGEST from a Paper (14 pp.) in
North American Review, New York, January.

THE DISTINGUISHED author calls attention to the great number of elections held in the United States as compared with any European country. This, he points out, grows out of the system of urban and rural local government which prevails throughout many of the States, requiring the election of many representative bodies for small areas; while the practice of choosing executive officers by popular vote, instead of nominating them either by the Central Government or local representative council, still further increases the occasions when the people are called together to vote. The Federal structure of the Government adds another set of legislative assemblies, and the short terms of representatives and officials make elections of very frequent occurrence. Hence, the need for keeping a party together for fighting purposes is a need continuously felt, a need which not only obliges the organization to be always "on a war-footing," but gives it that dexterity and exactness of drill which come from unintermitted practice.

Mr. Bryce remarks that party lines in the United States do not coincide generally with those of class distinction, or any other distinction such as trade or religion; whence some other means must be found to produce cohesiveness and discipline, and this means is found largely in "the spoils system."

IN Great Britain elections are comparatively few. The only one which excites much political interest, that for the House of Commons, comes only about once in four years; a system of committees then springs into being to meet the emergency, and, when the elections are over, the organization goes to pieces. Of late years elections for city-councils, county-councils, and even school-boards, are beginning to be fought on party lines, but it is doubtful if these contribute much to the maintenance of the party machinery in constant working order.

In Great Britain the masses of voters to be manipulated are small; very few exceed twelve thousand voters, and many are below eight thousand, numbers manageable by extemporized committees. In Great Britain the people are more settled, and grouped and organized by a variety of social, religious, and economic bonds, which admit of voters being moved in many other ways than by purely political machinery; and the parties find ready-made to their hands a variety of influences often more effective than the regular party associations. Moreover, the issues on which Parliamentary contests have been fought have been sharper and clearer issues than have been raised between the two great American parties since 1868, and have in many cases turned upon the extension of the political privileges of the masses. In such cases the stimulus of party methods is not necessary to range the people in line.

But the most important distinction is that in Great Britain few persons have any direct personal interest affecting their pockets or status, involved in the victory or defeat of a party. Hence work for the party is disinterested, and very few people devote much time to it. How different in the United States, where the completeness and effectiveness of the party-machine is largely due to the fact that it commands the services of so great a number of men who have a direct money interest in the success of their party.

Both our great British parties are now exhorting their followers to stricter discipline and more active coöperation in local political work, and, in so far as clubs and party associations tend to diffuse a knowledge of politics and to stimulate honest thinking about them, they do good. Nor does there seem to be danger that Great Britain will see, as the United States has seen, selfish rings in cities gaining the control of the party-machinery, and working it to their own sinister pur-

poses, because we have a permanent civil service, and scarcely any paid offices conferred by direct popular vote. It is personal pecuniary interest rather than political passion that makes the party-machine so dangerous in free governments.

Nevertheless, it may be doubted whether British politics will gain by that more elaborate and effective organization of party-forces now in progress among us. Party is, after all, only a means to an end, and must not be suffered to become an end in itself; further, an attempt to drill a party too rigidly has sometimes the effect of driving independent men out of political work altogether. There is, moreover, a sense in which it may truly be said that the more of party organization the less of the free play of public opinion. It is desirable that there should be in the country a large proportion of persons who, while watching politics intelligently, and alive to the duty of voting at every election, are not so blindly attached either to their chiefs, or to party traditions and prejudices, as to be unable to deal at each election with both parties on their merits. Nothing else keeps the parties in order.

It is no small gain to a Government that the verdict pronounced by a nation at election-time should be a broad and decisive judgment, expressed in a strong majority for one or other policy and party. And this result is more likely to be secured if there are a large number of men who, looking to principles and performance, refuse to be dominated by mere party-machinery.

THE BRITISH MISSION IN EGYPT.

Condensed for THE LITERARY DIGEST from a Paper (13 pp.) in
Blackwood's Magazine, Edinburgh, January.

THE YOUNG KHEDEVE OF EGYPT, chafing under British control, made an attempt last week to take the reins into his own hands, by setting up a Ministry not agreeable to his English tutors. His independence lasted about twenty-four hours, the British Government having promptly informed him, that unless he turned out his obnoxious Ministers he would lose his place. A hint to that effect was quite sufficient, and the Khedive made no delay in obeying the orders he received. In this article may be found the reasons by which the British Government seeks to justify its intention to retain supreme control of affairs in Egypt for an indefinite length of time, if not permanently.

WHEN the present Premier, rather more than a year ago, condemned "the burdensome and embarrassing occupation of Egypt, which so long as it lasts, must be a cause of weakness and a source of embarrassment," and hinted that it would be the duty of his followers on succeeding to power to "deal with" it, there was presented to us the possibility of one of the greatest political wrongs of the present century being perpetrated. The Newcastle programme, however, was an Opposition manifesto, and not a Ministerial declaration; and Mr. Gladstone, in a "position of greater freedom and less responsibility," was quite a different person from the Premier who has to answer for the interests and obligations of his country to his Sovereign and to the Nation. His accession to office, instead of being the signal for throwing over our Egyptian obligations, has been promptly followed by an unexpected effort to secure an influence in far more remote African regions; and, however short or long-lived his administration may be, we have good hopes that it will be able to claim a share, with its predecessors, in the glory of regenerating Egypt.

And that it is a glorious work which we are doing in Egypt, no one who knew the country in older days, and can contrast its present workings towards civilization and prosperity, can entertain the slightest doubt. However mixed may be the motives entering into our mission in Egypt, whatever political interests we may have at the same time to take into account, the whole aim of our exertions in Egypt since the occupation, has been to make of her a strong, free, well-governed, and prosperous State. Had we not even the remotest shade of self-interest in the security of the country, were we without

those stakes in its well-being which we admittedly possess, our exertions in behalf of Egypt could not have been exercised with more disinterested effort; and we cannot think that any civilized Government finding itself committed to such a work would encounter the ignominy of putting it aside, except under the weightiest of all possible pressures—the absolute impossibility of carrying it on.

Justice in Egypt has always been notoriously venal, unequal, and tardy beyond that of most Muhammadan States. In this respect there has been enormous improvement since we obtained the control of affairs. There is now an efficient and trustworthy judiciary, down to the humblest tribunals—the most difficult to deal with. The courts are no longer used as engines of private malice. The dread of arbitrary intervention is passing away. The poorest peasant feels that his rights and liberties are safeguarded.

With a reform in the courts has come, to some extent, a reform in the police. There is now seldom any of those painful cases of torture and of conspiracy among the police which used to disgrace the courts of Egypt.

In the department of education, we are able to show some progress for our few years of occupation. That the importance of education is fast growing in appreciation among the Egyptians themselves is shown by the fact that the sum of £2,323, paid as school-fees in 1881, had risen to £20,000 in 1891. Unfortunately, the State, on its side, has not been able to make an adequate response to these efforts of the Egyptians.

More noticeable to the general public than all our other achievements in Egypt have been the great public works completed and put in progress during the last ten years, to find a parallel for the greatness of which we must go back to the days of the Pharaohs. To mention one only of these works, we have completed the Nile *barrage*, a project mooted by Bonaparte's French *savants*, and begun under Mehemet Ali, though finally abandoned by the Egyptian Government. English engineers took hold of the work after our occupation of Egypt, and now a magnificent dam with gates over the Rosetta and Damietta branches of the Nile, where the main river splits up into them at the head of the Delta, raises the Nile behind the gates when the river is at its lowest ebb, and gives immediate and remarkable benefit to irrigation.

We have done much in a very short time; but we might as well have done nothing if our work is to be abandoned to the Egyptians themselves, before they are fitted to carry it on in the spirit in which it has been initiated. Our achievements in Egypt during the last few years are such as Britons may justly feel proud of; and it would be treason both to civilization and humanity to plunge that hapless country once more back into the difficulties and disorders from which even yet we are only still struggling to raise her.

FRANCE AND THE PAPACY.

C. B. ROYLANCE-KENT.

Condensed for THE LITERARY DIGEST from a Paper (8 pp.) in
Macmillan's Magazine, London, January.

THE peculiar genius of the French people, and the many and rapid changes chronicled in French history, make the relations of France and the Papacy of very great interest. The relationship may be looked at from two points of view. It has a purely political aspect; and it has also a social aspect, which, though it often blends with the former, is more of a domestic character, and involves also the relations of Church and State.

France was long held as "the eldest daughter of the Church," and the Popes had no more powerful allies than the wearers of the French crown. Between Rome and Paris the best relations usually existed. But the Revolution changed all this. The doctrines of Rousseau and Voltaire became the fashion of the hour, and the Church was robbed of all its old

glories, power, and authority. Under the Concordat of 1801 (which still remains the fundamental law of Church and State in France), some sort of agreement was established, which has survived the vicissitudes of near a century, and, though strained and tested to the uttermost, still remains in force to-day. Almost every Government, whether monarchical, imperialist, or republican, seems to have had its quarrel with the Church. The insults of the Jacobins were succeeded by the brutal injuries of the imperial usurper. With the Restoration a period not merely of peace but of dignity was restored to the Church. The claims and pretensions of the old régime were eagerly raised and as readily allowed. Then once more the wheel of fortune turned, and with the advent of Louis Philippe, the citizen king, another time of conflict came for the Church. It is little wonder that the clergy, the members of an old and splendid Church, with great traditions, closely allied as they were with the fallen dynasty, refused to recognize the new monarchy, and came into conflict with the civil power. But they made a virtue of necessity, and peace was soon restored, a peace which has been maintained unbroken, except on two occasions, when in 1845 the Bishops contested with the University's claims of monopoly, and in 1860, when they were rash enough to criticise the methods of imperial policy.

There was perhaps not much genuine good-will on the part of the State; but the clergy could not be altogether neglected, and their support was worth buying. It was this policy, as much as jealousy of Austria, that sent French troops under Oudinot to the siege of Rome, and French bayonets to the support of Pio Nono. The relations of Napoleon III. to the Pope were always outwardly cordial. Each side had much to gain from the other. The Papacy was perhaps the most conservative force in Europe, and it had always exercised its influence in favor of the old-established monarchical dynasties. It detested upstarts and pinchbeck Imperialists who masqueraded in the plumes of the old régime. Much more did it hate republics and democracies. Pius IX., least of all, was likely to forget the experiences of 1848 and the short-lived Roman Republic of that year. The doctrines of Mazzini continued to haunt him like a bad dream. But the war of 1870 changed all this. The creation of the French Republic was therefore an unwelcome event and promised trouble to the Holy See. And so it proved. There arose a conflict between the Republic and the Church, which was none the less bitter because it was thinly veiled under forms of legality. The State, though professedly neutral in matters of religion, passed law after law which effectually maimed the power of the Church.

Politically and socially the Papacy and the French Republic were poles asunder. Republicanism and democracy were in bad repute at the Vatican. Their record was not immaculate, and though they sometimes made advances to the Pope, they could never come with clean hands. So matters continued until 1890, when a remarkable change took place. Then Leo XIII. took a step almost unprecedented in the annals of the Papacy; he advanced halfway to the Republic, and gave democracy the kiss of peace. In other words, he issued his famous encyclical, *De Conditione Opificum*. Events had marched rapidly, and democracy had advanced with leaps and bounds. The Catholic Church, with its usual elasticity, was equal to the occasion.

Next a momentous decree was launched from the Vatican. This was no less than a command to the Catholics of France to give in their adherence to the Republic. It burst like a bomb in the ranks of the Royalists, and was indeed pregnant with important results, not merely for France, but for the world.

That the command to the faithful to adhere to the Republic will cause the Republic to adopt a milder policy towards the Church, or bring the restoration of the temporal power one inch within the range of practical politics, is not certain at all. It was a great triumph indeed for the Republic, which is

gradually dispersing all its foes. Yet at this very moment the Republic is not free from danger. It is but a thin plank that always seems to separate France from revolution, and that plank now and then shows ominous signs of cracking. Even now the hour has almost struck, but the man apparently is not forthcoming. The fall of the Republic cannot be called a probable event, but in France the improbable frequently happens. It would be a singular comment on the Pope's latest policy. It would perfectly demonstrate, as nothing else could, the absolute futility of his interference in secular matters; and it would teach more plainly than ever the lesson that the functions of the Papacy lie wholly within the spiritual world; and that outside that world the voice of the Vatican may be as vain as the sound of the wind in the tree-tops.

RUSSIAN VIEW OF THE PAMIR QUESTION.*

ALASK.

Condensed for THE LITERARY DIGEST from a Paper (3 pp.) in *Journal of the Military Service Institution, New York, January.*

TELEGRAMS from India and London every few days tell of incidents in the Pamirs. This shows the uneasiness and displeasure with which the English view the movements of the troops under Colonel Donoff. The alarmist article of Professor Vambery in the *Neue Freie Presse*, Vienna, and the tone of the English press are already known. The French press, not so well informed, treats the party under Colonel Donoff as the escort of a scientific expedition.

In fact, the affair has passed the stage of scientific explorations, and it is now a question of establishing Russian authority in a country which has belonged to it since 1875, but which has not been occupied until it was needed. The troops of Colonel Donoff consist of all arms of the service.

Superior right to the Pamirs came to the Russians with the conveyance of the Khanate of Kokand. Up to the fall of Kokand, the Emir of that Khanate was the sole possessor of the Pamirs, from Alai Mountains to the Khanatis, Kunzoot, and Yessen—from Kashgar in the East to Badakshan in the West. As far back as 1872 the zones of the political influence of Russia, Afghanistan, and East India, were designated by the Russian State Departments.

The Indian Government supporting its ally, the Amir of Afghanistan, permitted the deposition of the Khan of Badakshan, although such action was in violation of an agreement. After the conquest of Kashgar by the Chinese, undoubtedly instigated by the English, the former moved slowly out of Kashgar, on the slopes of the Pamirs; and the Afghans, in their turn, began to harass the small mountain Khanates, of Vakhan and Shugnan. At the same time, in the South, the English strengthened themselves by garrisons constructed at the important points, Konzort and Yassen. Grombchewski found on his last scientific travels that, on the Pamirs, in a southerly direction from the Trans-Alai range, there remained unoccupied only a narrow strip; the remainder was held by Chinese and Afghan advance-posts.

During all this time the English, under the pretense of hunting, have been making reconnaissances.

These circumstances induced Russia to send troops to the Pamirs, in order that upon the appearance of the Russian flag its rights to these elevated plateaus might be affirmed.

The troops of Colonel Donoff very quickly and effectively cleared the territory of the illegal Chinese authorities situated in the sparse settlement of the Eastern Pamirs. The Chinese fled at the first demand; with the Afghans it was a question of shedding of blood. The advance guard of Donoff was met on the Alichur Pamir by shots; part of the Afghan garrison was captured, part killed. The Afghans received a second bloody lesson at the hands of the Russians. This may possibly teach them to act more cautiously concerning the counsels and motives of the Indian Government.

*See also THE LITERARY DIGEST, Vol. IV., No. 3, p. 60.

At the time of the first—the Kushka—affair, in 1885, there was a great outcry in London; then followed the delimitation of South Turcomenia and Herat—provinces obtained by conquest—up to the Amu-Darya. Incidents of later years on the Pamirs show that the English consider that the frontier on the southeast of Turkestan is insufficiently determined, and they will probably again come forward with persistent propositions to divide the Pamirs amicably. At present they are acting through the Chinese Minister, but with China the affair will proceed very slowly, as the Pamirs are of no special interest to her.

As regards the Afghan Amir, he is less inclined than ever to enter into a decisive struggle with Russia. He is too much harassed by internal troubles. In a telegram from Simla it is stated that, although the Amir does not ask aid of the English, yet, considering that the supervision of exterior questions is in the hands of the British Government, he requests immediate counsel as to what to do, as he cannot permit his troops to suffer defeat a second time by the Russians. It is hence evident that he is in great anxiety, and determined to throw all responsibility on the English, for he dare not engage in an offensive or a defensive war against Russia on the Pamirs.

The troops of Colonel Donoff have now been reinforced, and will pass the winter there.

It will be difficult for the Amir to show any right to the Western Pamir, or to his occupation of Badakshan in violation of agreement. Further action of the Afghans in Shugnan and Vakhan only reveals their perfidy. It will be still more difficult for the English to formulate their pretenses, as they have never yet thoroughly established their authority in the Khamates of the Himalayas, between the Pamir and Kashmir.

Thus there is full reason to hope that Russia's right to the Pamirs will be shown and recognized.

SOCIOLOGICAL.

SOCIAL AND ECONOMIC LEGISLATION OF THE STATES IN 1892.

WILLIAM B. SHAW.

Condensed for THE LITERARY DIGEST from a Paper (6 pp.) in

Quarterly Journal of Economics, Boston, January.

MR. SHAW regards the State legislation of 1892 affecting social and economic interests as less important than that of some other years, because only a few Legislatures were in session, and, as a rule, the laws enacted were of minor consequence. His summary does not include temperance legislation.

THE Maryland law defining the duties of the Bureau of Industrial Statistics has been revised and amended. It is made the business of the Bureau to investigate the agricultural, mining, and transportation interests of the State, and to keep a "bureau of general information."

In Ohio eight additional inspectors of workshops and factories have been appointed.

The New Jersey Arbitration Law is very similar to that of New York. It is intended to apply to all grievances or disputes "growing out of the relation of employer and employés." The local board for the adjudication of such differences is to consist of five persons, two of whom are to be designated by the labor organization whose members are involved, and two by the employer, while the four thus chosen are to designate a fifth person to act as chairman of the board. An appeal may be taken to the State Board of Arbitration, which is a permanent commission of three members holding office for terms of five years each, one of the three being a member of a *bona fide* labor-organization of the State.

In New York the so-called "Anti-Pinkerton Bill" was finally passed. This measure is similar to those brought for-

ward during the past two years in other States, and simply forbids the employment of peace-officers who are not citizens. Essentially the same law was passed in Massachusetts.

Ohio limits the number of inmates of prisons, reformatories, and workhouses who may be employed in the manufacture of any kind of goods to 5 per cent. of the total number of free laborers in the State engaged in the same industry, except in manufactures employing not more than fifty free laborers.

The New York Statute relating to the sale of clothing made in dwellings is more radical than that of Massachusetts. It not only provides for inspection and supervision, but goes so far as to absolutely prohibit the manufacture of clothing in rooms used for eating or sleeping, except by members of the family occupying such rooms.

In Massachusetts, the labor of women and of minors under eighteen in factories, was restricted to a maximum of fifty-eight hours per week. New Jersey factory-employés secured the Saturday half-holiday. Beyond these two instances there was little general legislation relating to hours of labor.

Other laws especially affecting the laboring-classes are: those of Iowa, Maryland, and New Jersey, for the protection of labor-unions in the use of trade-marks and labels; those in South Carolina, Virginia, and Utah, establishing "Labor Day"; the Iowa law requiring manufacturing and mercantile houses to provide seats for female employés; the Massachusetts enactment prohibiting the coercion of employés into agreements not to join labor-organizations; the Virginia prohibition of attempts to prevent discharged employés from obtaining work; and the New York ten-hour law applying to railroad employés.

In Iowa provision is made for two additional forms of insurance—that of employers against losses caused by the acts of employés, or by accidents to persons or property, and against loss from steam-boiler explosions.

In Maryland coöperative insurance companies are henceforth required to deposit not less than \$10,000 with the Insurance Commissioner.

The changes in the Virginia law for the regulation of common carriers are deserving of attention. A greater charge for a shorter than for a longer haul, under similar conditions, is forbidden. Definite provision is made for the interchange of traffic between roads, for the publication of rate-schedules and notice of advance in rates, for the maintenance of telegraph-offices in depots, and the management of ticket-offices, and for punishment in case of infraction of these regulations by the companies. Mississippi also enacts a long and short haul clause, and other safeguards against discrimination. The powers of the Georgia Railroad Commission are extended to express-companies and telegraph-companies.

Louisiana has passed a second "Anti-Trust" Law, more rigorous than the first, and operating on foreign corporations with especial severity.

Apparently in anticipation of an increase in the number of local experiments in municipal ownership of lighting-plants, the Massachusetts Legislature has made a requirement that all cities and towns report to the State Board of Gas and Electric Light Commissioners on the purchase or establishment of plants and on the fixing or changing of the price of light.

In several States attention was given to the important question of highway-improvement. In Massachusetts a Commission of three persons has been appointed to investigate methods of road-construction and maintenance. The law creating this Commission provides that one member shall be a highway-engineer. Under the General Road Law of Georgia, Commissioners of roads and revenues, Ordinaries, or County Judges, have power to open, change, or continue roads. There is also a system of "registration" of roads to guard against encroachments.

The Irrigation Laws of our Western States and Territories have to do with interests which are rapidly growing in import-

ance, and which involve to a great extent the agricultural and commercial development of vast areas. In Utah, as elsewhere in that region generally, ditch and reservoir companies have the right of way over private property. This year provision has been made by the Territorial Legislature for cases of disagreement between the construction-companies and the owners of lands. Hereafter, in such cases, three resident land-holders of the county are to be chosen as appraisers; but an appeal may be taken from their findings by either party to the District Court at any time within ten days after the appraisal. Pending such appeal, the construction of the works may proceed. The construction-company is made liable for damages to the surrounding land from overflow. Companies are also granted the right to enlarge ditches constructed by other parties, to whom compensation is to be awarded for damages in the same way as the owners of the lands in case of original construction.

In Maryland, Virginia, South Carolina, and Louisiana laws were made for the protection, regulation, and development of the oyster-industry of the coasts and bays of those States.

AMONG THE GERMAN SOCIALISTS.

GERHARD GRAN.

Translated and Condensed for THE LITERARY DIGEST from a Paper (15 pp.) in *Samtiden, Bergen, December.*

BEFORE I went to Germany, I conceived a Social-Democrat to be a harmless, poor sort of devil, full of great thoughts and big words, but without any ability to revolutionize history. But my visit to Germany converted me to other views.

One does not stay long in a German town before the labor-question is forced upon one's consideration; it is in the air, and appears to some as a threatening ghost, to others as a vision of hope. You cannot converse with anyone longer than a few minutes before the question comes up; you cannot look into a bookseller's window without seeing the titles of many books on the subject, nor can you listen long to a debate in the Reichstag before the speaker refers to it, or a Social-Democrat makes himself heard. Take up a technical paper, as, for instance, a school journal, and you will see the Emperor's proclamation about the schools as a defense against Social-Democracy, or, that the doctrine of the perniciousness of Socialism ought to be added to the curriculum. One day, I picked up *Vorwärts*, the Berlin central organ of the party, and turning to the advertisements, a new world revealed itself to me—a world which has its own periodicals, restaurants, theatres, varieties, congregations, cemeteries, libraries, booksellers, humorous papers, stores—in short, all the organs and means of civilized society, as far as such find way into public advertisements. The readers of Socialistic periodicals move in a world, breathe an air, and act in a way that no traveler discovers, unless he hunts up these people. The life of the ordinary German citizen gives no clue to it. It is a world peopled by millions, a State in the midst of the German military Empire, a Labor State, a Social-Democratic State.

I examined many articles in various papers, and found them all "dipped in the same source"—an inveterate hatred of the existing order of things, and a longing for a new world to come. If there be anybody who has learned the subtle effects of repetitions, he must be found among the Social-Democrats. It is the same old story, but treated in a new way, and always fascinating. Every political event, every financial failure, every crime, every fatal accident, furnishes a theme for the repetition that society is rotten; and a certain red line runs through everything with this meaning: "*Proletarier aller Länder, vereinigt Euch!*" (Workingmen of all countries, unite!)

In Dresden I sent a letter to the editor of the *Sächsische Arbeiterzeitung*, asking for an interview. I addressed my communication to the editor named on the paper, Herr Löbtau, and did not get any reply till a week after, when Herr Gradnauer

invited me to call. I then learned that Herr Löbtau was only *Sitzredacteur*—that is, the man who goes to prison whenever "the editor" is found guilty of using language offensive to the Government. Herr Gradnauer explained at length the advantages of the system. He was, I found, a graduate of the Halle University, and ready to take his Doctor of Philosophy degree and begin to lecture as privat-docent in history, when politico-economic studies led him upon Marx's theories. He attended labor meetings, was converted, gave up his career, and, after much troublesome experience, finally appeared in Dresden as the editor of the Socialist paper. I ascertained that many men had had experiences much the same as those of Herr Gradnauer. Thus the party has acquired its intelligence, and become a power in Europe.

I went to many mass-meetings, but I never noticed any expression of fanaticism or hatred in the faces of those present. I except, of course, the few cranks, seen there as elsewhere. I compared my impressions to the ones received at the anti-Jewish meetings, and the contrast was striking and in favor of the Socialists. Their behavior in their assemblages was remarkable for quietness and self-control. They listened to what was said with a devotedness astonishing to me. Socialism seemed to be to them a religion, resembling other religions in viewing this world as a vale of tears and in holding forth the promise of a happy future.

They attain their great influence by incessant agitation. The "poison" of opposition is always at hand and freely distributed. Spontaneous remarks and insinuations seem to be their most powerful arms, and they all possess ability to use them. A stranger may study their public agitation, but he cannot penetrate this mystery. Outside society knows nothing of the distinctive methods of training which prevail among the Socialists, and these are to be learned only by means of avowed membership. But membership is not secured by the asking. I got a little inside view. The Socialists support *Arbeiterbildungs-Vereine* (workingmen's educational societies), seldom consisting of more than twenty members. The object of each society is the education of the members in democracy and the art of public speaking.

THE JEWS IN RUSSIA.

LADISLAS DOMANSKI.

Translated and Condensed for THE LITERARY DIGEST from a Paper (7 pp.) in *Journal des Economistes, Paris, December.*

THE LEGAL persecution of the Jews in Russia has elicited so much sympathy in the United States, that a view of the subject by a Russian, who evidently aims to be fair, is of much interest.

THE legal persecution to which the Jewish inhabitants of Russia have been subjected for the last ten years assumes proportions more and more disquieting. There is an anti-Semitic movement in other countries of Europe, but that has neither the gravity nor the importance of the persecution in Russia. In France and in Germany, for example, where the Jews are not numerous, they have all the rights of Christians and are not distinguishable by their language or dress. In those countries numbers of them have become rich, and it is only envy of their wealth which makes people reproach them for their creed and their race. In Russia and Poland, the Jews, always treated like foreigners, have never become mingled with the Christians; they remain a separate race, preserving their own language, their own customs, and their dress of the Middle Ages, driven, by their exclusion from a great number of occupations, to engage in trade almost exclusively. They live in extreme misery, which is aggravated by the rites of their faith. Moreover, they marry very young and have large families, among the members of which the property of their parents is divided equally. In this way the class of penniless people is constantly and largely recruited. All this is no reason that the Russian Government should hate and

persecute the Jews, and it is impossible to find a rational cause for the measures taken against the Jews in Russia. I can only mention in what way I suppose this treatment of the Jews has come about.

I must begin by reminding my readers of the well-known antipathy of Christians to Jews in general. For this there are historic causes. This dislike has been transmitted from father to son, and it will be a long time before the old hatred will disappear entirely. There appears to be a deep-rooted impression that a Jew is not a man like a Christian. People say invariably, "I saw a man and a Jew." In the statutes of mortality caused by the cholera, published at the present time in the newspapers, the Jews are always classified apart.

Up to 1880, the Russian Jews, although subjected to some special laws, were treated with tolerance. From 1882 the persecution became systematic and legal. The principal accusations against the Jews in the last-named year were their want of commercial honesty, their defrauding the Government by smuggling, and the efforts they made to escape military service.

Besides, in the year mentioned, in which occurred the memorable Nihilist movement, it was claimed that, in proportion to the number of Jews living in the Empire, the Jews who took part in the movement were very much more numerous than the Nihilists belonging to other religions. The Jews claimed, unsuccessfully, that this calculation was altogether at fault. In spite of their efforts to clear themselves, they have continued to be regarded as a very dangerous, revolutionary element, threatening to trouble the peace of the country. To this is generally attributed the treatment of the Jews by the Government, and the series of oppressive laws, the first of which bears date May 3, 1882, and the number of which, now more than 200, is constantly increasing.

The exact truth about the Jews in Russia, however, stands thus. Brought up from infancy in their schools of superstition and fanaticism, strangers to the people about them and the language of the people, with whom the Jews have nothing in common, they live quite apart, strongly united with those of their own faith by ties of race, of religion, and a spirit of common defense. Encountering at every step innumerable obstacles in the way of earning their bread, they owe their wretched condition to a terrible struggle which never stops, and, not being able to get a subsistence honestly, they often cheat and defraud. Their filthy habits, the inseparable companion of misery, also make them repulsive. When any of them become rich, they bear in mind their struggles, their mortification, the injustice of which they have been the victims, and they revenge themselves, becoming arrogant and impertinent, caring for naught, but increasing the fortune, to which alone they owe what consideration they may enjoy. As to their sons, brought up in opulence and luxury, they become, for the most part, worthless idlers, spendthrifts, gamblers, like all those brought up in like fashion. The same causes produce always the same effects. What I have just said, Shylock said three centuries ago, and assuredly it does not lie in our mouth to reproach the Jews with their defects and wrong-doing. It would be astonishing, if they were different from what they are.

Misrepresentation of Judaism.—The Christian religion rests upon the Jewish Bible as upon a rock, and takes from it its credentials for Divine authority; nay, more, every Church in Christendom proclaims the Divine character of the Old Testament, and anathematizes all who dare to express any doubt of its verbal and spiritual inspiration. Despite thereof, the most preposterous stories about the religious practices of the Jews, their creed, their teachings, and morals are believed by people. There is no superstition too senseless to be ascribed to the Jews without contradiction. If we would believe anti-Semitic demagogues, the Jews are veritable ogres who eat the flesh of babes and drink the blood of sucklings. Not only does the German rabble accept the most ridiculous accusations as founded upon facts, but the Government, in all seriousness, appoints commissioners to inquire into the teachings of the Jews in their religious schools. In no case has the old maxim, *andacter calumniare, semper aliquid hæret*, been applied with greater truthfulness than in the case of the Jews.—*M. Ellinger, in The Menorah Monthly, New York, January.*

CRUELTY AND PITY IN WOMAN.

GUILLAUME FERRERO.

Condensed for THE LITERARY DIGEST from a Paper (14 pp.) in

Monist, Chicago, January.

SPENCER says that, among savage nations, the women are as perverse as the men, and that if they do not work so much evil it is because they are less able to do so. This is not entirely true; doubtless women among savages are much more inclined to cruelty than to pity, but, generally speaking, woman, even at the very beginnings of human evolution, is less cruel than man.

Woman, even among savage nations, is rarely a warrior. Generally speaking, the savage woman plays a secondary part in war; she acts as an auxiliary, picks up arrows, throws stones from a distance, and carries the provisions, etc.

It is above all in revenge that feminine cruelty shows itself the most terrible. Man is capable of destroying whole families or nations to satisfy a particular revenge; but nothing equals the ingenuity of woman, in slowly torturing her victim, in gloating over his sufferings and lengthening them out in order that her enjoyment of vengeance may endure as long as possible.

During periods of great national excitement, such as revolutions, feminine cruelty shows how far it can go. The women, writes M. Du Camp, were the fiercest heroines of the Commune: it was a woman who incited the assassination of the Dominicans. When the hostages were shot, they surpassed the men in cruelty; they taunted them with not knowing how to kill. When employed to seek out the insurgents they were implacable; when acting as infirmarians, they killed the wounded by giving them brandy to drink. At the time of the French Revolution, on the days of execution, writes M. Legouv  , the front rows nearest the guillotine were reserved for the women of the political clubs. They even hung on to the boards of the scaffold, in order to hear the death-throes of the condemned, and drowned the cries of the victims by their peals of laughter.

But again we find a series of contradictory facts which bear witness that the sentiment of pity also is much keener in woman than in man.

Is woman kind or cruel? Can we reconcile these two series of facts, so contradictory in themselves? Let us seek, first of all, the origin and the genesis of feminine cruelty.

We have seen women exhibiting great ingenuity in torturing; she does not wish to destroy her enemies, but to torment and torture them; she seeks to protract their pain as long as possible, and to lengthen out her enjoyment of vengeance. This aptitude in inflicting pain is an outgrowth of weakness. We know from the Darwinian theory of natural selection, and from the struggle for life, that every living being must be provided with a certain number of means of defense and offense, and amongst these must be classed many instincts and sentiments which spring from natural selection, adaptation, and heredity. The cruelty of woman is one of these instincts and sentiments. Woman not being powerful enough to destroy her enemies, had to seek for the means of defending herself, by wounding their more delicate organs, by inflicting such acute pain as would serve to disable them.

And now we must seek for the genesis of the other phenomenon, pity. It is a notorious fact that maternity being the great function of woman; through the whole order of animal life, with the exception of some few fishes, it is always the female who is thus the benefactress of the race. Maternity is always an altruistic function, in the inferior orders this altruism is a purely physical act, and consists merely in a material sacrifice (the detaching of a portion of the internal body, under the form of bud or egg); in the higher orders this altruism becomes psychical and consists in a conscious sacrifice of self and of vitality in the interests of the race.

What, then, is the essential nature of these altruistic sacrifices? Maternity is protection given to weakness; for the infant is above all other created things a being requiring succor.

It is thus that, the images relating to the state of weakness being in great numbers strongly impressed on the minds of women, when one of them presents itself to her, by the law of association it awakens all those maternal sentiments whose function it is to help the weak. At first, motherhood only extends from a woman's own children to those of others; this is the first stage of pity, such as we find it in animals and among many undeveloped savage people. Afterwards in a region of higher psychical development the sentiment of pity broadens till it embraces a wider group, the sick, the aged, those condemned to death; for all those unfortunates who claim the pity of woman are the weak appealing for help to the strong. It is only the weak who can inspire pity. Thus pity, in woman, is but the outgrowth of the maternal sentiment applied to a larger class of helpless people.

EDUCATION, LITERATURE, ART.

HIGHER EDUCATION IN THE UNITED STATES.

PRESIDENT SETH LOW, OF COLUMBIA COLLEGE.

Condensed for THE LITERARY DIGEST from a Paper (16 pp.) in

Educational Review, New York, January.

UP to 1870 there was hardly the trace, in this country, of a systematic effort to make scholars, in the broad and true sense of that word. Prior to that time our students, who, during their college course, had become imbued with the desire for something more, went to Europe, as a matter of course, in order to obtain it. As these men returned to the United States in larger and larger numbers, they brought back the desire for similar developments upon this side of the ocean. As a consequence, a most marked development in higher education in this country during the last twenty years has taken place in the direction of university instruction. The most fruitful influence in this direction, in my judgment, has come from the Johns Hopkins University. Having the opportunity to start afresh, unhampered by traditions or complicating conditions of any kind, the Johns Hopkins University struck out for itself a new path, so far as this country was concerned, and brought to practical test the possibility of developing here a higher grade of scholarship than had previously been developed, save in occasional instances. So far as practicable, the methods adopted were, in effect, those of the German university. The results which have followed this fruitful experiment are to be seen, not only in the success of the Johns Hopkins University itself, but in the strong influence it has had upon the older foundations, and the newer as well, in leading them to move in the same direction. Twenty years ago there was almost no graduate-study carried on in the country. To-day it is a marked feature of the higher education everywhere.

Another influence having the same tendencies seems to have proceeded simultaneously from Harvard University. At a period considerably earlier than the foundation of Johns Hopkins University, Harvard began its tendency towards the elective system. Whatever criticism may be justly made upon the system in its application throughout the whole of the college course, there can be no doubt, I think, that its general tendency is to promote scholarship. The elective system does not of itself make a university, but it certainly is an essential feature of a university. As I have thought about it, it seems to me clear that at some point or other in the student's career the elective system is not only desirable, but essential. The question which is open to debate, in my own mind, is as to the point in the student's career at which this system has its proper beginning. I am not convinced that it is wisely

applied without limitations, at the beginning of the college-course.

The fact that a new aim has become commonly recognized in higher education in this country since 1870, does not signify in any degree that the old aim is not still as worthy of pursuit as it ever was. In my own opinion, it would be a profound misfortune for this country, if the effort to obtain at home what an advanced student could formerly obtain abroad only, should result in depriving our college men, as a whole, of the benefits formerly conferred by the American college. In a greater or less degree it may be said of all our colleges what President Dwight said the other day concerning Yale, that "during all her history Yale had been a school for captains." The American colleges have not themselves produced great scholars, but the American colleges have produced in great numbers broad-minded men, of large views, of high ideals, and of a lofty patriotism. Scattered over all the land, they have been everywhere as salt among the people, an influence, at once to preserve and to purify. I do not say that the two aims are altogether inconsistent with each other; but I do say that, if the methods which will make captains will not necessarily produce scholars, so neither will the methods that make for scholarship necessarily be the best to produce captains.

EDUCATION IN THE PREPARATORY SCHOOLS.

UNDER this head there are two papers in the January number of the *Harvard's Graduate Magazine*, the one by C. F. Adams, '56, entitled *The Classics and Written English*, the other by W. W. Goodwin, '51, entitled *The Root of the Evil*. Mr. Adams, following in the lines of President Eliot's article in the December *Forum*, condemns the present system of teaching English composition by means of Classical translations as inadequate to the formation of a good style.

In support of his position he cites the examination-papers in advanced Greek and Latin presented by the candidates for admission to Harvard in June last; the papers, some three hundred and fifty in number, selected for criticism, were taken from the twelve schools and academies, which fit for college one-third of all the students who enter Harvard. The samples given, which, it is claimed, are fully up to the standard, certainly appear to justify his contention that the free rendering of classic writers is not the best method of imparting that first essential of education,—the faculty of expressing one's self in one's own language with facility and precision.

Pointing to a remedy, he cites a statement of the principal of one of the London schools, that "good teaching is impossible, if an examination by an outside person is to be prepared for," and then goes on to say:

"To the same effect the Secretary of the Connecticut State Board of Education uses the following language,—a conclusion reached in the course of one of the boldest, most thorough, and most creditable report ever made by such a board in America; a report in commendation of which it would not be easy to use words of too great strength. 'The influence of secondary schools on primary education has been disastrous. It has directed the energies of teachers and scholars to the end of passing examinations to enter secondary schools. Primary education for its own sake has been disparaged because another end was in view.' Substitute in foregoing the word 'college' for 'secondary schools,' and the word preparatory for primary, and it applies exactly to the case under discussion."

Mr. Goodwin follows in the same vein. After commenting on the low standard in English composition which the College feels compelled to accept for admission, he says:

"There is no conceivable justification for using the revenues of Harvard College, or the time and strength of her instructors in the vain attempt to enlighten the Egyptian darkness in which no small portion of our under-graduates are sitting.

"There is no hope of a substantial change for the better until the elementary studies which now occupy the years from fifteen to nineteen are put back where they belong, so that young men can devote themselves in earnest to studies which belong to their age.

This reform has already begun in many schools, and it is in the hands of men who do not mean failure. Upon the success of this revolution in our lower school depends, it seems to me, the future of our higher education. Slovenly and ungrammatical English should no longer be accepted at the examination for admission, even if three-fourths of the candidates are conditioned."

In the same magazine, Charles P. Ware, '62, has a paper headed, "Harvard Graduates in the Civil Service," in which he attempts to answer the question of the "carping critics," who ask, "What have the graduates of the College done for their country?" For argument he presents a list of the Harvard men who have been Presidents and Vice-Presidents of the United States, Cabinet Officers, and Ministers Plenipotentiary, and leaves the assailers of Harvard and her methods to deal with the facts in accordance with the laws of evidence.

CONSTANT TROYON.

Condensed for the THE LITERARY DIGEST from a Paper (3 pp.) in

The Art Journal, London, January.

TROYON is one of the painters of the nineteenth century whose works have become famous in many countries. As an animal-painter of the first order, his pictures have been well appreciated in Great Britain, and his reputation on the Continent and in the United States has always been of the highest. As an artist who thoroughly mastered his *métier*, Troyon is a very satisfactory painter to study. His subjects are well conceived, well carried out, and chosen as much for their interest as for their artistic points. In his best works his drawing is usually correct, the result of knowledge acquired by long and careful study. His color is always fine, and frequently this quality in his pictures rises to the very highest point reached by any animal painter.

Constant Troyon, who was born at Sèvres on August 28th, 1810, and died in Paris fifty-five years later, painted only landscapes with figures, until he was thirty-six. In 1846 he went to Holland, where he was much influenced by the famous Dutch masters, and especially by Paul Potter, whose well-known "Young Bull" still attracts great attention. After that, Troyon occupied himself with the study of cattle for his pictures, until he gradually developed into an animal-painter. His landscapes are admirable, however, and occasionally, in later years, he painted pictures without cattle, which are perfect examples of fine color.

Troyon's experience at first was rather unfortunate, for his father, being one of the artists employed at Sèvres, the son acquired many of the conventional tricks of the porcelain-painter, and it was a number of years before he rid himself of their teachings. After his father, Constant's chief instructor was Camille Roqueplan, a painter little known nowadays except to *connoisseurs*. Roqueplan took a fancy to Troyon, and introduced him to Rousseau, to Diaz, and to Jules Dupré. In 1833 Troyon began to exhibit at the Salon, and had the usual difficulties until he had thoroughly learned his art. Later he achieved considerable success, was awarded medals, and decorated with the Legion of Honor. Probably he asked a tenth part only of the prices now paid for his work, but that seems the usual fate of a clever artist. He seems never to have lacked friends. Napoleon III. was his patron, and did what he could to help him, although the later years of the artist's life were very unhappy. Not very long before he died he had to be placed under restraint, and it was feared he would never recover his reason. He rallied, however, and hopes of his recovery began to be entertained when he grew worse, and died on the 20th of March, 1865.

At his death, Troyon left a considerable number of canvases unfinished. These were afterward sold at auction, each example being marked "Vente Troyon." Of these works there are some on both sides of the Atlantic, many being in Scotland. These "Vente" pictures, as they are called, are not monetarily as valuable as finished and signed paintings, but

from an artistic point of view they are frequently more desirable. It is one of the unexplained wonders of the picture-market, that an admittedly genuine work by a master is, if unsigned, worth about one-half only the sum commanded by a signed picture. This arises possibly from the buyers of such expensive pictures feeling more confidence in a work which the artist has himself approved by signature, than in one which, however beautiful, is but a sketch. To *connoisseurs* the argument is worth very little, but it is a convenient arrangement, for, by this means a lover of good pictures, of comparatively small fortune, may occasionally possess himself of fine works by the best masters.

Enormous sums have been paid for the pictures of Troyon since his death. In 1891 a pretty composition by him was sold at auction in London for £4,930. Previously, in 1884, another famous Troyon was sold in London for £3,045. In the spring of 1892, one of the best-known canvases of Troyon—"Le Gué," a morning effect of splendid color and interesting composition—passed from the possession of a merchant in London, for a great price, to a private collection in the United States.

In Holland and in Belgium, Troyon's pictures are well known, and all the older collections would show one or two examples. The attraction, however, of the larger markets of London, Paris, and New York, has much reduced the number in these countries.

THE NATURE OF MUSIC.

JOHANN BARTHOLDY, in the December number of *Naturen og Mennesket*, Copenhagen, concludes his essay on the Nature of Music. In the former number he treated of the origin of music, and now he deals with its historical development, to prove that "music" (vocal rather than instrumental) "according to its nature is a spontaneous expression of feeling." He observes that "An examination of the bibliography of music shows, that the most famous physiologists, musicians, composers, and æsthetic critics have glorified instrumental music, and in it found the purest form for the description of music," and quotes Prof. H. Helmholtz as physiologist, Anton Rubinstein as composer, and Ed. Hanslick as æsthetic critic, but objects to their dicta as misleading in many cases. The author thinks we can come to a correct understanding of music, only by remembering that "the origin of music lies in the human voice; this fact is the soul of music, the inner factor, which sets the feelings in motion." To show that "this fact is not simply of historical value," he quotes from Herbert Spencer, Darwin, and others, to prove that "all music is essentially vocal." He goes further back and examines the relation of language and music, and declares,

"That a strong argument is found for the inner connection of speech and tone in the fact that Indians (East-Indians) regarded Saravasti as goddess of both language and music, and that to the classical world, music (*ἡ μουσική*) was a collective name for song, poetry, and eloquence.

"In antiquity all 'public life' was conducted by means of song, such as the promulgation of laws, divine worship, and poetical contests, and such names as Rhapsody, Comedy, and Tragedy, are founded upon the word ode (*ὁδὴ*), which clearly shows, that in these words there can be no idea of declamation in the modern sense, but only of song.

"There is nothing to disprove our assertion that music in the main is song; but now confusion is caused by the introduction of a new form for the expression of tone, namely, instrumental music. Hitherto instruments had had no independent place, they were simply 'assistance to rhythm' (*οργανον*, instrumentum).

"The Middle Ages began a new era by dissociating song from poetry, and by forcing the poetical rhythm to conform to the laws of music. As soon as the voice was liberated from the bonds of poetry, it was used simply as a tool. The Dutch and north-Italian schools showed how the voice as the interpreter of poetry and feeling was pushed aside for the scientific contra-point. Music is henceforth produced mechanically, and is formal and artificial. It is from this time on that such ideas of music become prevalent as are expressed in Hanslick's famous sentence, '*Was die Instrumentalkunst nicht kann, von dem darf es nie gesagt werden; die Musik könne es, denn nur sie ist eine absolute Tonkunst.*'

The conception is false. Instrumental music is derived from song, and is its phonetic parallel.

"The Florentine Renaissance Reformation endeavored to liberate the song from the contra-point under which it was enslaved, and it succeeded to some extent. But another enemy soon laid hold of the song. The singers 'elaborated' the voice, and once more the song was lost, this time destroyed by its natural friends and supporters. Gluck came to the rescue, and showed that the nobility of music is not allied to the sensual pleasures of the ear. Beethoven was the master of instrumental music, and his greatness consists in transmitting instrumental tones to singing voices, and when he in the 9th Symphony closes with tones from real human voices, he acknowledges that song is the culmination of the expression of feeling. The blind master saw prophetically into the future and beheld the rise of the star of vocal music.

"Much is yet to be done. A contribution in the right direction is the book of the Swedish singing-master, Fritz Arlberg: '*Försök til en naturlig och förnuftig grundläggning af Tonbildningslären.*' Stockholm, 1891. (An Attempt upon a Natural and Reasonable Foundation for the Doctrine of Tone-Formation.) Another book published in Copenhagen at the same time by Julius Steenberg: '*Muses and Sirens,*' runs in the same direction."

SCIENCE AND PHILOSOPHY.

RECENT SCIENCE.

ACOUSTICS.

The Microphone in Medicine.—The microphone of Professor Hughes for detecting sounds too feeble for the unaided ear has been applied to the stethoscope by more than one physician, but generally with indifferent success. Persistent efforts are nevertheless being made to turn the instrument to practical account in this direction; and lately a Russian lady was saved from premature burial by means of a microphone placed over the region of her heart, which could be then heard beating, although she had been considered quite dead. More recently Dr. Blydell, of New York, has invented a micro-stethoscope, by which he can distinguish sounds of the heart, lungs, blood-vessels, and other organs, which are wholly inaudible to the ear alone.—*Hardwicke's Science Gossip*, January.

ANIMAL PATHOLOGY.

Pleuro-Pneumonia has been entirely stamped out in this country, at an expenditure less by \$100,000 than the sum paid out by Great Britain during seven years, as indemnity for slaughtered cattle alone. This is the only country in the world where the disease, having once gained a footing, has been entirely eradicated.—*Report of the Secretary of the United States Department of Agriculture*, 1892.

ANTHROPOLOGY.

Comparative Growth of Boys and Girls.—Observations made in the primary, high, and normal schools, and in two of the private schools, in the city of Worcester, covering a total of 3,250 students, ranging from five to twenty-one years, show: (1) the boys starting out at five years of age apparently taller than the girls, and the girls catching them in the seventh year, and continuing at an equal stature to the close of the ninth year, after which the boys again rise above the girls for two years. About the twelfth year the girls suddenly become taller than the boys, and maintain the advantage until the fifteenth year, when the boys regain and retain their superiority in stature. After the age of seventeen there appears to be little if any increase in the height of the girls, while the boys are still growing vigorously at eighteen, and probably continue to grow for several years after that age. (2) In the matter of weight, the boys are heavier than the girls at all ages from five to eleven inclusive; from the twelfth to the fourteenth the girls are the heavier. From fourteen the boys again take the lead.—*Gerald M. West in Science*, New York, January 6.

The Mentone Men.—At the Anthropological Institute (London) Dec. 13, Mr. Arthur J. Evans read a paper on the prehistoric interment of the Bahi Rossi caves near Mentone, and

their relation to the Neolithic cave-burials of the Finalese. He described the recent discovery of three skeletons in the cave of Banna Grande, and showed that the character of the sepulchral rites practised, the relics found, and the racial type of the human remains, agreed with the earlier discoveries made by M. Rivi re and others in the same caves. Mr. Evans, however, opposed the theories as to the Pal olithic date of "Mentone Man." The bones of extinct animals found above the interments proved nothing, for they were interments. No remains of extinct animals had been found in actual juxtaposition with the skeletons. On the other hand, the complete absence of pottery, of polished implements, and of bones of domesticated animals in this whole group of interments, and the great depth at which they occurred, proved that the remains belonged to a very early period. Evidence was here supplied of an earlier Neolithic stage than any yet authenticated. Still the remains belonged to the Later Stone Age, and to the days of a recent fauna. Mr. Evans compared some bone ornaments found with the so-called hammer-heads of the chambered barrows of Scandinavia, and the decorative system with that found on Neolithic pottery in northern Europe. He further showed that interments of the same tall dolichocephalic race in a more advanced stage of Neolithic culture were to be found in the cave-burials of the Finale district further up the Legascour coast. The physical form and character of the sepulchral rites were still the same. Only, the skeletons were here associated with polished axes, pottery, and bones of domesticated animals. The direction from which the new civilizing influences had come was indicated by imported shell ornaments from the southern and eastern Mediterranean. In conclusion Mr. Evans showed that the latter Finale interments exhibited forms of pottery and implements identical with those of the Italian Terremare of the other side of the Apennines, and included ceramic shapes which appeared to be the prototypes of vessels found in the early Sikel tombs of Mycenaean age. The Italic culture here revealed fitted on not only to that of the early pile-settlements of the Po Valley and the Lake-dwellings of Switzerland, but might be traced to the Danube Valley, to Thrace and the Troad. Among other parallel forms, owl-like idols, bearing a strong resemblance to those described by Dr. Schliemann from the site of Troy, had been found by Padre Morelle of Genoa in one of the Finale caves.—*Nature, London, January 5.*

ARCH OLOGY.

Among the fragments obtained by Prof. Flinders Petrie from Tel-el-Amarna, are some valuable portions of syllabuses, evidently forming part of a lexicon which was used by the scribe who wrote the despatches from Egypt to Babylonia, and who translated the letters received from the different correspondents in Mesopotamia. Although these pieces are very much mutilated, it is evident that they formed part of a dictionary of Accadian, Semitic, Babylonian, and Egyptian. The portions of the Egyptian column, are, unfortunately, very much mutilated; but two words are preserved; the sign for "God" is explained by *Kakabu*, "a star," and is equated with the word *sibu*, which is evidently the Egyptian *seb*, a star. In another line we find *dadu* explained by the word *mu-ur*, which is evidently the Egyptian *meri*, "beloved." *Dadu* is given in one of the syllabuses as a synonym of *navam*, beloved. The nature of the writing of these fragments leads me to think that the tablet was compiled in Babylonia, as it is stated to be the eighth tablet of a series of which the name is lost, and to have been made by order of the King. In the Berlin collection there is a Hymn to Ninib, which was found at Tel-el-Amarna, and which is said to be, like its old copy, from the library at Borsippa, and "written by Bel-ikisa, son of Nibusemi, and placed by him in Ezidu, the temple of his god." This is an important statement, showing the antiquity of the library at Borsippa, and its connection with Tel-el-Amarna.—*Babylonian and Oriental Record, London, December.*

ASTRONOMY.

How the Days Follow Each Other Around the World.—The Maritime Powers of the world have agreed to make London the time-centre and the 180th degree of longitude from London (or Greenwich) as the point where the day changes. This meridian, therefore, *leads the day*. Its passage under the 180th, or midnight, celestial meridian marks the beginning of a new day for the earth; here *to-day* becomes *to-morrow*. We have a new date for the month, and a new day for the week in the transition.

It is here, then, that Sunday was born just to the west of Honolulu, but bear in mind that the day travels westward, therefore this new-born day does not visit Honolulu until it has made the circuit of the globe. Honolulu and New Zealand are only about 30° apart in longitude, but they are a whole day apart as regards any particular day, *because* the point at which the day *changes* lies *between* them. Sunday born on the 180th meridian is a long way off from Honolulu. It is morning there, too, but it is Saturday morning, while in New Zealand it is not yet day, but the Sunday dawn is breaking. It is clear, then, that if it is Friday (near midnight) at Honolulu to the *east* of the line, and Sunday (near 1 A.M.) to the west of it, a ship which sails from Honolulu to New Zealand, or from east to west, must sail out of Friday into Sunday and thereby skip the intervening Saturday, and gains a day; and *vice versa*, a ship which sails from New Zealand, where Sunday has begun, to Honolulu, where Friday has just ended and Saturday begun, or, from west to east, must lose a day.—*Goldthwaite's Geographical Magazine, December.*

The Canals of Mars.—Professor Tebour, of Newcastle-on-Tyne, suggests that the Schiaparellian canals of the planet Mars may be due to cracks and fissures on the surface of a cooling, but heated, globe, resulting from the strain or torsion of cooling only; and that possibly in the remote past, before life began on earth, our own little planet was probably seamed with canals similar to those represented by the present pre-geological state of the planet Mars.—*Hardwicke's Science Gossip, January.*

The Star of Bethlehem.—The latest study of the Christian astronomers leads to the belief that the wonderful star-like appearance at the birth of Christ was a phenomenon wholly miraculous.* With this conclusion I heartily agree, and the subject might well have been allowed to slumber were it not that no less an authority than Prof. John N. Stockwell, in a recent number of the *Astronomical Journal** revives the planetary conjunction-theory of Kepler, and attempts to show that the Bible narrative concerning the Star in the East is better satisfied by a conjunction of Venus and Jupiter than by any of the conjunctions computed by Kepler.

It seems almost a pity to criticise a theory which accords so well with the desires of the devout mind, but I cannot bring myself to regard this explanation of the phenomenon as at all satisfying the plain requirements of the Scripture history. In the first place, the Wise Men came from the East to Jerusalem, guided by the Star which must therefore have been in the Western sky. "The Star which they saw in the East went before them, till it came and stood over where the young Child was." At the time of the conjunction in question Venus had passed her Western elongation, and was approaching the Sun. During the time occupied by the journey of the Wise Men, not only would the planets have separated in the sky, but Venus would be farther east, and would be visible only for a short time before sunrise, and hence could not possibly have appeared to go before them from Jerusalem to Bethlehem, a direction nearly south. Besides, the Magi were perfectly familiar with the effects of diurnal motion, and even though the Star might happen to stand over Bethlehem at the time of

* Vide THE LITERARY DIGEST, Vol. VI., No. 11, page 291.

their arrival, they would know as well as we that it was purely accidental, and that a little earlier or later it would occupy a different position in the heavens. Here, then, seems to be an instance where we cannot eliminate the miraculous from the Bible account, but must conclude that the Star of Bethlehem, like the Herald Angel, was a messenger directly from the realm of the supernatural.—*J. G. Porter in Astronomy and Astro-Physics, January.*

BACTERIOLOGY.

The Vitality of Micro-Organisms.—The extraordinary diversity in the temperature at which different micro-organisms flourish and multiply has been made the subject of investigation by Fischer, Globig, and others. Thus Fischer isolated fourteen different species of bacteria from the sea-water in Kiel harbor and from soil in the town itself which he was able to cultivate successfully at from 0° C. to 15°–20° C. Globig, on the other hand, studied the behavior of micro-organisms at high temperatures, and separated out no less than thirty varieties from garden-soil which would grow at 60° C. Some of these were even able to develop at 70° C., but the majority refused to grow at all below 50° C. Some still more fastidious individuals objected to any temperature below 60° C.; others, again, required a temperature between 54° and 68°. One bacillus was, however, discovered more catholic in its taste, for it flourished at any temperature between 15° C. and 68° C. To preserve meat and other articles of food it is necessary to employ a temperature much below the freezing point.—*Nature, London, January 5.*

CHEMISTRY.

Poison in Aniline Dyes.—We must bear in mind that new coal-tar colors are being constantly invented and introduced into commerce, and that the confectioner and the wine-merchant will employ such colors before chemists and physicians have had sufficient opportunity to decide on their composition and their physiological action. Our opinion is, therefore, in substantial agreement with the Austrian Law that the use of all the artificial colors ought to be prohibited in the preparations of food and beverages. For such purposes surely the natural colors are amply sufficient. Some, at least, of the coal-tar colors are distinctly poisonous, and others doubtful.—*Chemical News, London, January 6.*

ELECTRICITY.

Some Practical Phases of Electricity.—Recent statistics show that the aggregate output capacity of all the establishments now in operation throughout the world for refining copper by electrical processes amounts to nearly 100 tons of metal per day of twenty-four hours. Nearly all the aluminium produced in the world is now reduced from the ores of the metal in electric furnaces, presenting in many cases the curious anomaly of the employment of falling water for the production of the most intense heat known to modern science.—*Franklin Leonard Pope, in Chatauquan, February.*

OPTICS.

The Bruce Photographic Telescope.—This instrument which, if successful, will be in many respect, the most powerful in the world, is now rapidly approaching completion. The eight surfaces of its objective have been ground and polished so that it could be tested on a star. The results were satisfactory although, of course, no definite opinions can be formed until the final corrections are applied. The focal length proved to be that desired within half of one per cent. Plans have been made and the foundations laid for a one-story brick building with a sliding roof, which will be erected for its trial in Cambridge. After this it is proposed to send it to the Arikupa station in Peru.—*Annual Report of the Director of the Astronomical Observatory of Harvard College, 1892.*

The Heliochromoscope.—Mr. F. E. Ives recently read a paper before the Franklin Institute, explanatory of improvements in

his devices for producing colored photographs, for which he now claims such simplicity of operation that they may be placed in the hands of the press-the-button class of amateurs, and yet yield results that are no more defective in color-rendering, than the ordinary photograph is in the rendering of monochrome light and shade.—*Journal of the Franklin Institute, January.*

METALLURGY.

Aluminum Horse-Shoes.—Experiments on the suitability of aluminum for horse-shoes, made in a Russian regiment of Finnish dragoons have resulted favorably. The horses were shod with three iron shoes and one aluminum shoe. When it was time to renew the shoeing, the shoes of aluminum were found to have worn as well as those of iron. None of them were broken, none showed any traces of rust. Among the advantages anticipated from the use of aluminum in horse-shoes are greater facility in forging and a reduction of the load to be carried by the horse's feet.—*Popular Science Monthly, February.*

LOUIS PASTEUR AND HIS LIFE-WORK.

THE REVEREND J. A. ZAHNE, C.S.C.

Condensed for THE LITERARY DIGEST from a Paper (18 pp.) in *Catholic World, New York, January.*

TO give even a *résumé* of Pasteur's life-work would fill a large volume. The record of his achievements is the history of a great and important branch of science. He has opened up new avenues of knowledge, and given an explanation of many facts and phenomena that had before been involved in obscurity and mystery. He has enlarged the domains of chemistry and biology, and raised medicine from an empirical art to a veritable science. Columbus-like, he has discovered a new world,—the world of the infinitely little, as Pouchet called it,—and demonstrated that it is this world that is the chief agent of all the changes that we witness in organized matter, and that is the chief, if not the sole, cause of all forms of disease. Pasteur's first honors were won in the domain of molecular physics. But scarcely was he fairly started in this line of work, for which he had a special inclination, when an incident occurred which changed completely the nature of his investigations. This was his appointment as Dean of the Faculty of Science at Lille. Here he took up the study of the then obscure subject of fermentation. He had previously been led by his experiments to suspect that fermentation was due in some, if not in all, cases to the action of micro-organisms.

He was not long in proving the truth of his assumption, and in opening up that new world of the "infinitely little," whose discovery has made Pasteur so famous and rendered him such a benefactor of his race. One experiment suggested another, and a number of the most brilliant and far-reaching discoveries followed in rapid succession. He not only discovered that fermentation was due in all cases to fermentative organisms, but that different fermentable bodies are acted on by different ferments; and that these lowest forms of life vary among themselves as much as, perhaps more than, the higher forms do.

From the phenomena of fermentation to those of putrefaction and combustion was but a step. The clear vision of M. Pasteur showed him at a glance that those were only modifications of the process that takes place in fermentation. He now made the micro-organisms the subject of his study, and thereby opened up a new world for the investigation of the scientist. In these researches Pasteur found himself the possessor of a key to the mysteries of the various decompositions of animal and vegetable matter, as in the changes that take place in vinegar, wine, and beer, and having unraveled the cause, he passed easily to the conclusion that one has only to destroy the active organism to stop the deterioration. He found that a temperature of 140° sufficed. By this short and simple process wine and beer are now guarded against deterioration in any climate. Pasteur further devoted himself to the study of

the problem of spontaneous generation, and claims to have demonstrated that it is a chimera.

While engaged in his researches on fermentation, Pasteur was urged to investigate the silkworm-epidemic then rife in the south of France. He soon found, as he suspected, that it was due to micro-organisms; but it was not until after countless experiments and the most arduous and protracted labor extending over five years, that he achieved success, and had the gratification of seeing his method of preventing the plague in successful operation in all the great centres of the silk-industry.

His next great achievement was the discovery of a remedy for splenic-fever which led up to his germ-theory of disease, and his discovery of remedies for hydrophobia and cholera.

Honors have been showered on him by his own and foreign countries, and throughout the civilized world he is reverently spoken of as one of the greatest benefactors of his race.

But extraordinary as is the work already accomplished, much yet remains for future observers and experimenters. Pasteur himself acknowledges that his discoveries are but the beginning of the grand triumphs which the future shall witness.

It is difficult to appreciate the magnitude and importance of Pasteur's life-work or to overestimate the extent to which mankind is his debtor. A recent writer, in referring to Pasteur, speaks of him as one "whose researches have yielded so much material profit that one thinks of him as the orange-tree, standing in all the glory of blossom and fruit at the same time." With truth, therefore, has Professor Huxley declared, that "Pasteur's discoveries suffice of themselves to cover the war-indemnity of five milliards of francs paid by France to Germany." To Pasteur, suffering humanity is indebted for illuminating with the search-light of his genius a world—the world of microscopic parasites—that, prior to his time, had been shrouded in more than Cimmerian darkness. Chemists and biologists, physicians and surgeons, have to thank him for transporting them across a gulf seemingly more impassable than Serbonian Bog, and putting them in a position to cope with an enemy hitherto unassailable. Hence, so long as disease shall continue to claim its victims, and so long as suffering may be assuaged, so long as men shall esteem worth and merit, and so long as gratitude shall find a place in their hearts; so long also will the world applaud the achievements and be moved by the example of that illustrious votary of science and loyal son of the Church, Louis Pasteur.

Honors to M. Pasteur.—At a meeting of the Berlin Medical Society, Dec. 21st, M. Pasteur was, amid loud applause, elected an honorary member, by 139 votes out of 143. The Medical Faculty of the University of Berlin sent a Latin address, with the following inscription:

VIRO CELEBERRIMO
LUDOVICO PASTEUR
INSTITUTI FRANCOGALLICI SOCIO
S. D.
MEDICORUM ORDO
UNIVERSITATIS FRIDERICÆ GULIELMÆ
BEROLENSIS.

M. Pasteur has also been elected an honorary member by the Verein für Innere Medizin, of Berlin, the Medical Club, of Vienna, the St. Petersburg Society of Russian Medical Practitioners, and many other learned bodies.—*British Medical Journal*, London, January 7.

THE FIRST TRACES OF ORGANIC LIFE ON EARTH.

WILHELM DAMES.

Translated and Condensed for THE LITERARY DIGEST from a Paper (12 pp.) in *Deutsche Revue*, Breslau, January.

THE oldest traces of organic life on earth are claimed to have been discovered in France a few months ago. Professor Barrois, one of the most distinguished French geologists, discovered in well-known graphite-bearing slate and quartzite in Brittany some spherical, sharply-defined bodies,

visible only under the microscope, to which he attributed an unquestionable organic origin. They were protozoans, whose highly ornamented siliceous shells sufficed to stamp them as radiolaria, a conclusion affirmed by Cayeux, the eminent specialist in this department.

The schists to which the problematic rocks with their radiolari belong, are classed by Barrois among the upper rocks of the Azoic period. The Azoic is then no longer Azoic! But just here is the weak spot in this certainly interesting discovery. The rocks are unquestionably very old, but that they are azoic is doubtful. The very fact of their exhibiting organic life is against the assumption. Moreover, it appears not improbable that the petrographic characteristics which have led to their being classed as azoic, may have been induced by eruptions of granite through them. Interesting, then, as is the discovery of life in these rocks, they can hardly be accepted as the point of departure for investigating the question of the first appearance of life on earth.

If we would investigate the region where there is no room for the smallest doubt, whether as to the age of the rocks or the character of its associated organic remains, we must go to Sweden, to the long-celebrated site of Lugnaas, in Westgothland, for traces of the most ancient organic life. In this region there are found great fragments of a gneiss, which, by long exposure to weather, is softer than ordinary gneiss, and particularly suitable for millstones. These are imbedded in a mass of rounded quartz conglomerate under a layer of quartzose sandstone. The strata are separated by a thin deposit of a gray clay. In the lower strata of this rock are numerous traces of Eophytes, which have given the name "eophyte sandstone" to the whole system. That this belongs to the Cambrian system is admitted beyond all question. We stand here before a museum of the oldest remains of organic life, as to the character of which there is no dispute. They were described by Torrel in 1867, but he misapprehended their character, describing the eophytes as leaves of dicotyledons, and misinterpreting other forms. Finally, Nathorst, Sweden's greatest geologist and palæontologist, expounded their true significance. According to him, these most ancient organic vestiges are due to a brachiopod preserved with its shell, of medusæ, of which there remain only impressions, and the stuffings of their stomachs, and of trails of other creatures which we cannot pronounce on certainly, but which were probably crustaceans and worms. This aggregation of fauna is very significant, constituting as they presumably do four distinct coexistent types of the animal kingdom: Brachiopods as an independent type, although they had previously been grouped along with molluscs, mussels, and snails; medusa, or quallæ, belonging to the coelenterata, which includes sponges and corals; and finally crabs and worms. The only creature that remains as a true fossil is the afore-mentioned brachiopod, *obolus monilifer*, belonging to a family of the group previously distinguished for its long persistence, viz., the Lingulidæ of which the species Lingulæ which appears first in the Cambrian, has persisted through all the intervening ages to this day. The Lugnaas brachiopod has a round shell, about the size of a pfennig piece, with countless granulated radiations. There was nothing remarkable in the discovery of brachiopods in these ancient rocks, but it was otherwise with the medusæ. Everyone who has frequented the sea-shore is familiar with the bell-shaped transparent creatures containing more than ninety per cent. of water, and which, thrown upon the strand, disappear almost without leaving a trace. Of course, such a creature can leave nothing more than an impression, and in fact such impressions were known in the lithographic Jurassic rocks of Bavaria as rare occurrences. The Solenhofer medusæ were, in fact, the oldest known. And now, at one jump, their appearance is carried back over a period of millions of years. There has hardly been any discovery in palæontology so conducive to speculation on the subject of organic evolution as this discov-

ery of medusæ in Cambrian rocks. All the evidences of their existence we have, are the sandstone pyramidal kernels from the hollows of their stomachs. It seems incredible that these should persist, but the fact has been placed beyond question. The kernels can be reproduced at all times by placing a medusa on the sand, stomach downward, and pressing until the sand enters the hollow.

The other remains which confront us in the Lugnaas sandstone are trails resembling the trails of modern crabs. If we do not know the animals themselves, we can at least say that they were produced by numerous distinct types, the greater portion of which must have belonged to the crustaceans.

We have, then, five orders of invertebrates represented in this deposit and in a corresponding deposit in Esthonia, no one of which can be supposed to have developed from any other. In the light of the Darwinian theory it is necessary to trace them back to a common ancestry distinguished by simplicity of form and flexibility of character, such as will admit of ready modification under the influences of environment. These oldest known types have persisted through all the changing ages, from beyond the period when, until recently, life was supposed to have first dawned on earth. So far, then, from this oldest known fauna constituting the primitive types of life, its members must have descended from inconceivably remote ancestry, merging at last, as we go backward, in the primitive type from which all life has been evolved. The page of the history of life on earth open to our investigation was preceded by, perhaps, countless pages and chapters, of which no trace remains.

THE CONCEPTION OF THE UNIVERSE.

ANATOLE FRANCE.

Translated for THE LITERARY DIGEST from a Paper in

Le Magasin Pittoresque, Paris, January 1.

IT is difficult for us to get a clear idea of the mental state of a man of the fifteenth century, who firmly believed that the Earth was the centre of the universe, and that all the stars revolved about it. Under his feet, he was certain, were the damned tossed about in the flames, and, perhaps, he had seen with his eyes, and smelled with his nose the sulphurous smoke of Hell. If he looked upward, he beheld the twelve spheres, that of the elements which contained the air and fire, then the spheres of the Moon, of Mercury, of Venus, which Dante visited on Good Friday of the year 1300; then those of the Sun, of Mars, of Jupiter, and of Saturn, then the incorruptible firmament in which the stars were suspended like lamps.

At that time God had no children but mankind, and His entire creation was directed in a manner at once naïve and ingenious, like an immense cathedral.

This notion of the universe was still held in the seventeenth century by every honest man devoid of curiosity. The ideas of Copernicus and of Galileo made their way with extreme slowness. I have before me a little book, the "*Principales merveilles de la nature*," published at Rouen in 1723, and here is what I find at page 8:

"Some philosophers, among others Copernicus, have asserted that the Earth is not in the middle of the universe. This opinion, however, is opposed by many learned astronomers, who maintain that the Earth is exactly in the middle of the universe, and surrounded by the Heavens everywhere equally distant, which could not be the case, if the Earth were not in the middle of the universe. Moreover, but one-half of sky is visible at once, and the other half is invisible; and if the Earth were not in the middle between the Rising and the Setting, morning and afternoon could never be equal."

Through lack of being able to conceive the inconceivable distance that separates us from the nearest stars, the physicists and astrologers, clinging to the old ideas, sustained by the authority of Aristotle, objected, with some appearance of reason, that, if the Earth turned about the Sun, the aspect of the sky would change in the course of the vast circuit. They

did not imagine that this immense orbit was but a point in the infinity of worlds.

Worlds die, since they are born. Some are born, some die, incessantly. The creation, infinite and never completed, goes on with incessant metamorphoses. Stars are extinguished without our being able to say whether these daughters of light, dying this way, do not begin, like planets, a fertile existence, and whether the planets themselves are not dissolved in order to become stars.

We know only that there is no more repose in the celestial spaces than on the Earth, and that the law of work and of effort governs the infinity of worlds. The heavens, which were thought incorruptible, know of no eternity save the eternal passing away of things.

The unity of composition of the stars is now established by spectral analysis. For this reason we must believe that the causes which make life emerge from our nebula, engender life in every other nebula. It is philosophically certain that life has been produced, or will be produced, on the planets of our system, sisters of the Earth, and daughters, like it, of the Sun; and that life has been manifested or will some day be manifested on the planets, under conditions analogous to those under which it is manifested here, in animal and vegetable forms.

RELIGIOUS.

SCIENCE AND RELIGION.

THE NEW NATURAL THEOLOGY.

IN *The Andover Review* for December, the Reverend John W. Buckram makes a strong plea for the reconstruction of the science of Natural Theology, based upon the perplexity which exists as to what Nature really teaches concerning God, and also upon the fact that Nature has revealed God to men in all ages. One of the highest illustrations of this is to be found in the Book of Job, where "the stars and the earth, and the animal creation tell of God." To show that the distinctive truths concerning God, which Nature manifests, are not annulled by the discoveries of science, the writer presents an outline-study of the principal and elemental truths of Natural Theology.

"1. The Transcendence of God. The Incomprehensibility of Nature is one of her chief disclosures of God. . . . Is it not one of the great confessions of science that she cannot discover the origin of life? The border-land of mystery will never be crossed, however, for it is forced back upon the confines of the Infinite. . . . There is a place where one must pause, at length, before the Unknowable, blinded by the intensity of light.

"It is not to be wondered at that in consequence of the so-rapid discovery of knowable facts, the Unknowable has been forgotten, and that there survives so little reverence for Nature, or, rather for God in Nature. . . . That the tendency of scientific research has been 'to kill out wonder by knowledge, to empty Heaven of its gods, and disenchant the universe,' is not the fault of Nature, but the result of an attitude of mind unsteady, and confused in vision by the rapidity of scientific conquest.

"But science has only discovered the transcendence of God more clearly by confronting us more sharply with the territory where God works in His inscrutable absoluteness of power and wisdom. Nature is always testifying that God is *above* her. 'In the beginning, God,' is her unceasing strain; 'In the beyond, God,' its antiphonal. Infinite Wisdom can alone account for the mysteries of Nature, Infinite Power for her forces.

"2. The Divine Immanence. Until its recent submergence, Natural Theology, following science, found the evidence of God in the *mathematics* of Nature, in design and adaptation. Now life has become the absorbing study of science. . . . The very existence of life is a witness of God. Paley's watch-like Nature is nothing in its power to reveal God in comparison with this wondrous thing we call *life*, which God is everywhere displaying and perfecting.

"The revelation which Nature makes of God *above* her and God *within* her is not all,

"3. He is there revealed as a God of Love."

The beneficence of Nature is offered as the refutation of the

inference that Nature does not reveal anything of God's moral character.

And this beneficence is regarded as a true expression of love. The thought set forth is summed up in these words,

"The early simple conception of Nature as a mother is truer than our modern one of Nature as a sphinx."

The writer then points to the fact that Natural theology was sanctioned by Christ, and incorporated into His teaching.

Bearing upon this subject is the paper by the Reverend H. H. Moore, D.D., in the *Methodist Review*, Jan.-Feb.

THE GOSPEL IN NATURE.

The truth is emphasized that Nature—all the work of God's hand "was very good," and also that the works of Nature are "eminently a manifestation of Infinite power and wisdom,

"The difference between the religion of Nature as it existed then and exists now is not so much because of changes in the physical and vital worlds as in its spiritual and moral department, as a result of man's transgression. If Nature, when constructed, were fitted up to be God's first temple of worship, it must still be rich in primitive facts, laws, wisdom, and moral elements, unless, with the fall of man, all Nature at the same time fell back into unintelligible chaos. This calamity, we know, did not befall it.

"It must also be true that if both the system of Nature and the scheme of Christianity have come from God, the latest one in point of time must be, in its teachings, a second edition of the first. The things created will forever present to the intelligent observer a thought-side, which must proclaim the wisdom and purpose of the Creator.

"Nature and Christianity have been unwisely pitted against each other, as if they were irreconcilable antagonists. Both sceptics and Christians have talked and written as if it were a conceded fact that science and religion are naturally destructive of each other. If the depraved nature of man is regarded as a part of Nature, there is a conflict, and there ought to be; but the fact is, sin is a perversion of Nature, and no part of the original constitution of things."

The writer specially calls attention to the use of Nature in the teaching of Christ, and draws a sharp distinction between the Scriptures recognizing and enforcing Nature's lessons, and the Positive Philosophy trying to divorce the Creator from His works.

SCIENCE AND CHRIST.

William W. Kinsley, in *Bibliotheca Sacra* for January, begins a series of papers, in which he discusses the mission of Christ from a purely scientific point of view. In this article he answers one of his basal questions:

"Is man of sufficient worth to warrant such condescension and sacrifice on God's part as were displayed in Christ?"

He then calls attention to some of the stupendous results of science—the wonders revealed through the telescope, the microscope, the spectroscope, the marvels of geological research, the type of perfection in man,—all making known to us the high position of man in the universe of God.

"The very scientists who decry Christianity have, by their researches, so exalted our conceptions of man's place in nature as to silence all questioning whether in order to effect his salvation God would consent to such a sacrifice as that claimed, provided this end could in no other way be secured. Most abundant and convincing evidences have been unearthed of the fact that God, after hundreds of thousands of years of patient progressive work reached in man the full and final expression, the *ultima Thule* of creative thought on this planet."

The writer lets science tell of man—of all the wonders of physical growth, of mental power,—showing

"That man is a microcosm, all types of living organisms centering in him and becoming perfected; that he is fast reaching universal sovereignty through his ever-widening knowledge, stretching out his sceptre over the three great kingdoms of the world—the mineral, the vegetable, and the animal—and leaving the imprint of his personality everywhere; that he is the great, the only cosmopolite; that he can hold converse through nature with nature's God. The fact that he can thus, through his susceptibilities, his faculties of memory, of perception, of reasoning, of conceptive imagination, transmute into a populous world of thought within this populous world of fact without, furnishes prove positive

that it was for this very end of use, the surrounding of man's spirit with a fitting environment, this planet has, under the creative and directive power of God, been undergoing processes of evolution that extend back over a period so vastly remote it completely transcends our utmost reach of thought.

"The final outcome of God's creative work on this planet, I believe, will be a host, which no one can number, of glorified spirits, who, though suffering and struggling under the immutable laws of spiritual growth, have attained unto the stature of the fullness of Christ. Not until we have ourselves entered into the 'silent vastnesses of eternity' can we form any adequate conception of the glory yet to be revealed in this creation's masterpiece."

PANTHEISTIC TENDENCIES UNFAVORABLE TO PERMANENCE IN CREED.

In the *Homiletic Review* for February O. T. Lanphear, D.D., argues that the "boasted science of to-day," revealed in pantheistic evolution, destroys the permanence of religious doctrine.

"Thought itself has no permanent value. . . . There is nothing of an objective nature worthy of regard. . . . Dogma disappears. There is no such thing as theological science."

The views of several of the leaders of the new theology of evolution are given to show that even the science which they advocate, according to their hypothesis, must continually change.

"The boasted science of to-day, is soon to become 'antiquated' by the new science of the future, posting on to become soon the contemporary knowledge of the soon to be, to-day. Is this boasted science, then, only the evolution of the form of expression, while the Christian religion remains in substance ever the same? If so, then science has not as much permanence as Christian dogma, over which some scientists make merry.

"In contrast with the fluctuations of pantheism, the doctrines of the Bible appear to greatest advantage; for, here, there is a genuine progress of truth moving from the first with logical sequence, so that the light of the Sun is the same at high noon as when it first appeared in the morning, except that it shines with increased splendor; so the truth of the Bible is ever the same as at its dawning, though increasing in splendor to the light of its rising. Here, then, is permanence of doctrine.

FAITH AND KNOWLEDGE.

Professor A. W. Drury, D.D., in the *Quarterly Review of the United Brethren in Christ* for January, gives a general statement of the character of Faith and Knowledge, and their relation to each other. His fundamental proposition concerning Knowledge is

"A true theory of Knowledge will take notice of the whole man and the whole universe, will support all the interests of time and eternity alike, and will do justice to the dignity of man and the character of God. In knowing, there must be a knowing mind and objects to be known. The objects to be known are self, the world, and God. These have an existence apart from the mind's act in knowing. Knowledge is the intellectual cognition of them.

"Faith and Knowledge are often unwisely distinguished and unwarrantably put at variance."

The distinction made by Kant and his followers—denying to religion all scientific ground, but admitting the feeling or susceptibility to faith as the legitimate ground for religion—is rejected as unworthy of a religion which does not want "immunity at the cost of its character and just foundations. It asks to stand or fall with the whole fabric of knowledge." The writer declares that

"Fundamentally, both in strict and popular usage, Faith and Knowledge are the same."

He then proceeds to notice the sources of knowledge and the grounds for religion under these classifications:

1. The Intuitional Basis.

Here special emphasis is laid upon the fact that

"For science and religion alike, we are obliged to assume the validity of certain fundamental ideas, forms of thought, and mental processes and products."

2. Sense Perception.

"The Fact is that through sense-perception the mind acquires

a vast amount of knowledge. In its spontaneous and individual form we call it faith, or, the product of faith."

3. Cognition of Other Than Sense-Objects.

"The faculty by which men in general become cognizant of religious truth is known as religious consciousness. The same faculty rectified and enlightened by regeneration and the Christian revelation, is known as Christian consciousness."

4. Rational Intuitions. The classes of rational intuitions are the *true*, the *right*, the *perfect*, the *good*, and the *absolute*.

"These are forms of conceptions or thought back of our spontaneous knowledge, or involved in it, making such knowledge possible."

In summing up, the author says:

"Let it be understood that we begin with individual perceptions and discoveries, and that, from first to last, the concrete character of our investigations is to be kept in view. . . . It is our duty and privilege to build up theology as the queen of the sciences, and also to vindicate the truth that not only the knowing mind, as Tertullian expresses it, is 'naturally Christian,' but that the universe, with its field for innumerable sciences, is also, so to speak, naturally Christian."

THE STUDY OF THE BIBLE.

William R. Harper, Ph.D., D.D., President of the University of Chicago, in the *University Arena* for December, presents a number of reasons for the honest, actual, systematic study of the Bible. Probably, the most important of these reasons, and that which bears upon the general subject of Science and Religion is, that

"We should study the Bible because it alone furnishes a true conception of God. The greatest subject, the only subject, for the contemplation of the human mind, is God. Under this subject may be classified all others. Whether we study in the realm of mind or matter, it is the God-question which confronts us. In the last analysis of any question we are brought face to face with this.

"In its manifold form science seems to have erected a wall between us and God, and some of us begin to fear that it is all law and no God. God seems to be receding farther and farther, and who knows but that some time, and that very soon, He will practically disappear? This surely is the tendency of all modern thought. The proper study of the Scripture will counteract this dangerous tendency.

"Science tells us much that was not known before as to particular methods and plans of Divine work; but, reaching a point back of which she cannot go, confesses by the mouth of her most gifted teachers the existence of God."

BUDDHIST HELLS.

LEON FÉER.

Translated and Condensed for THE LITERARY DIGEST from a Paper (48 pp.) in *Journal Asiatique, Paris, October to December.*

LANDRESSE, for his version of "The Voyage of Fa-hian," wrote an extended and instructive Note on the Buddhist hells. He gives the names of these places of torment, and a description of the sufferings undergone therein, without naming the crimes which are there expiated. More recently S. Beal, in his translation of extracts from the Buddhist Scriptures, has taken up the subject. The texts which he gives appear to be the same as those which Landresse had examined. Beal writes generally about the crimes which are punished and the length of the stay in the hells, details which are lacking in Landresse.

The generic name of Hell in Sanscrit is *Naraka*. The Chinese call it *Ti-yo*, which signifies a "terrestrial, subterranean prison." Landresse gives us the name of thirty-two hells, of which sixteen are "little" and sixteen "big." The sixteen big ones are divided into broiling and icy, and there are eight of each kind. The Buddhists of the South have no cold hells.

Beal has a description of the eight cold hells, which corresponds almost exactly with that of Landresse. The sufferings of the damned therein consists essentially of cracks or other alterations of the skin, the blood, and the bones, caused by excessive cold.

The names of the first five hells are nearly the same in the Sanscrit, the Chinese, and the Pali. As to the three remaining hells, the names differ in the three languages named. Yet the nine words are all the names of the lotus, adopted, say the Chinese texts, because the ulcers produced by the cold take the form of the different varieties of the lotus flower.

According to one commentary, held in repute among some Buddhists, the names given to the cold hells designate, not the existence of cold hells, but the length of the stay which the damned is obliged to make in each hot hell. According to one text, respected by some, the damned must remain in the first of the cold hells five hundred years, in the second a thousand years, and so on, at the same rate of progression, which reaches 32,000 years in the seventh hell, and 64,000 in the eighth.

It is not easy to harmonize the Northern and Southern texts of the Buddhist Scriptures. These differences, however, are inspired by the same thought: to frighten the guilty and force them to turn away from evil-doing by the prospect of long, varied, and terrible punishments which, as recompense for their bad actions, they will have to undergo after their death.

All the Buddhists agree as to the existence of eight burning hells. These eight, which some double or divide into sections, correspond to one ascending grade in the intensity of the suffering, the duration of the punishment, and the criminality of the condemned.

MISCELLANEOUS.

THE CHINESE DISCOVERY OF AMERICA.

R. SEYMOUR LONG.

Condensed for THE LITERARY DIGEST from a Paper (4 pp.) in *Leisure Hour London, December.*

THE WRITER, after discussing the evidences for the remote antiquity of the Chinese, their early acquaintance with the mariner's compass, and the generally reliable character of their history for at least 2000 years before our era, passes to the consideration of their claims to the early discovery of America.

THERE is abundant evidence to show the accurate knowledge possessed by the Chinese of the coasts of the Northern Pacific as far as Kamschatka, of which country very full accounts are given by their writers in the sixth and seventh centuries.

The distance of Kamschatka from China is given with great exactness, and mention is made of the Aleutian Isles to the east of it, and of the custom of painting their bodies practiced by the inhabitants of these islands. It is not such a very long step from the Aleutian Isles to the peninsula of Alaska, and this, too, appears to be clearly indicated in the Chinese records of that early date.

Further, at the end of the fifth century, the Chinese discovered a country lying a great distance to the southeast of Alaska which there seems to be good reason for placing in Mexico or Central America. The evidence for this discovery is based on the report of a Buddhist priest named Hœi-Shin which was entered on the official annals of the Empire. Hœi-Shin had returned to China from a long journey to the East in A.D. 499, and he states that he had visited a country which he named Fusang, after a Chinese plant which resembled one that grew in the newly discovered land and which the inhabitants made use of for various purposes. He adds various particulars about the country and says he had been preceded by five mendicant Buddhist monks from some Asiatic kingdom who had introduced the religion of Buddha into Fusang in 458 A.D. An embassy from this distant land is recorded on one occasion, but there is no record of any subsequent visit of the Chinese to it. The evidence consequently rests on the veracity of Hœi-Shin. Attempts have been made to throw doubt on his statements. It remains to be considered, therefore, whether

the particulars mentioned accord with what we know of these countries before their occupation by Europeans. It was certainly not with the Aztec monarchy that Hoei-Shin came in contact; not even with the Toltecs, those somewhat mysterious and apparently more highly civilized predecessors of the Aztecs. His journey was made in the dim pre-Toltec period, of which only the faintest outlines survive. Yet this age was in all probability one of a higher stage of culture than succeeding periods, if it was then, as appears likely, that the vast cities whose ruins still astonish the traveler in Central America, were the abodes of a teeming population, and the seat of a mighty empire. It is obvious, therefore, that we have no right to expect any perfect resemblance of the Mexico of the fifth century to the Mexico of a thousand years later, while, if any points of coincidence exist, the fact must be of great value as evidence.

Now, it is astonishing how many of the particulars in the Chinese record do agree very closely with the well-known facts about the inhabitants of the district of America in question. Hoei-Shin tells us that the people of Fusang had a monarchical government, with different orders of nobility. He speaks of their reckoning time by cycles of years. He mentions also the custom of accompanying royal processions with the sound of horns and trumpets. He says that the houses were built of wood, that iron was unknown, that copper, gold, and silver were known, but not used in exchange, nor much valued. His description of the Fusang tree corresponds to the American Aloe, which is unknown in Asia. On the other he says the natives used beasts of burden, which the Mexicans did not; nevertheless their predecessors may have done so. The only point which appears to present a real difficulty is Hoei-Shin's statement that horses were employed in Fusang, but it is possible that the Chinese character for horse may have been used to indicate an animal more or less resembling it.

[The writer here passes on to the consideration of native evidences in support of the advent of Buddhist priests on this continent, and suggests the possibility that Quetzacoatl, the opposer of the bloody sacrifice of his day, was a Buddhist. The principal evidence for this conclusion is a picture somewhat resembling the head and trunk of an elephant found on the walls of Palenque. Other supposed Buddhist symbols have been observed on monuments, but are of a more uncertain character. Meantime, there is still hope that the old inscription on the walls of Palenque may yet be deciphered; and the author holds it not improbable that in the depths of some yet unexplored ruins may be discovered a bi-lingual inscription, with one portion written in some Asiatic language, and the other in the language of the Palenque inscriptions.]

BLUEBEARD: MARÉCHAL DE RETZ.

Condensed from THE LITERARY DIGEST from a Paper (17 pp.) in
Belgravia, London, January.

HOW many of us, even children of a larger growth, know that Bluebeard was no myth invented perhaps to terrify us into restraining our inconvenient curiosity, but an actual fact, a living, breathing man-monster?

The real Bluebeard's victims were not women; they were children, infants from a year old and upwards, and they were counted not by the scores, but by hundreds.

The story of the man whose beard bristled and turned blue when the bloodthirst came upon him appears almost incredible, yet the facts are well authenticated, and present horrors probably unsurpassed in the whole volume of the world's history.

An abstract of the papers relating to the case was made by order of Ann of Brittany, and placed in the Imperial Library. The original papers were in the library at Nantes, and were destroyed in the Revolution of 1789, but an abridgment had been made of them, and they came into the hands of M. Lacroix, the French antiquarian, who published a complete and circumstantial memoir of the Maréchal de Retz, though he was obliged to draw a veil over much that the trial revealed.

Yes, Bluebeard was no less a person than a Marshal of

France. He was a councillor and chamberlain to the King Charles VII. He was one of the most famous and powerful noblemen in Brittany, a distinguished warrior and shrewd politician, his intrepidity on the field of battle being as remarkable as his sagacity in council.

He was also a most religious person, constantly reciting fervent prayers and litanies and subscribing largely to the Church and charities.

During the year 1440 a terrible rumor spread through Brittany, and especially through the ancient *pays de Retz*, which extends from Nantes to Paimboeuf, that Gilles de Laval, Maréchal de Retz, was guilty of crimes of the most diabolical character.

The rumors were whispered under their breath at first by the peasants, so great was the terror inspired by the haughty Sire de Retz, but gradually they grew louder as cottage after cottage missed one of its tiny inhabitants and distracted parents mourned the loss of their beloved little ones.

The Castle of Machecoul, a gloomy structure of sombre and repulsive appearance composed of huge towers, and surrounded by a deep moat, seemed a fitting place for the devil's work that was said to take place within its walls.

When dusk settled down over the forest, and one by one the windows of the castle became illumined, peasants would point to one casement high up in an isolated tower, from which a clear light streamed through the gloom of night, and speak of a fierce red glare which irradiated the chamber at times, of the sharp cries, as of some one in mortal agony, that rang out of it through the hushed woods, to be answered only by the howl of the wolf as it rose from its lair to begin its nocturnal rambles.

On certain days, at fixed hours, the drawbridge was lowered, and the servants of de Retz stood in the gateway distributing clothes, money, and food to the mendicants, who crowded round them soliciting alms. Sometimes children were among the beggars; often the servants would promise them some dainty if they would go to the kitchen for it. Of course, generally the little ones accepted the offer with delight; those who did were *never seen again*.

Children playing in the forest, those sent on errands, and even those left at home when their parents were out, alike mysteriously disappeared. Two or three of the same family in many instances were spirited away. Babies left in their cradles, and youths of sixteen or seventeen—one a diminutive youth of twenty—were among the missing.

In 1440, when several hundred—the exact amount is not known certainly—children had disappeared, the exasperation of the people would no longer be restrained: it broke all bounds, and with one voice they charged the Marshal with the murder of their offspring, whom they declared he had sacrificed to the devil.

On the 10th of October the trial began.

This is the account of his appearance. . . . His face, at a cursory glance, showed no trace of his bloodthirsty nature. His physiognomy was calm and phlegmatic, somewhat pale, and expressive of melancholy. His hair and moustache were light brown. But he had one peculiarity which earned for him the sobriquet so well known in nursery lore and by which he will be known while the world lasts. The Marshal de Retz's beard was *blue*. It was clipped to a point and sometimes looked black, but in certain lights, or when he was powerfully moved, it assumed a light blue hue. A closer examination of the countenance of Gilles de Laval, however, showed that there was something strange and frightful in the man. At times the muscles of the face contracted, the mouth quivered nervously, and the brows twitched spasmodically. He ground his teeth like a wild beast, and then his lips became so contracted that they appeared drawn in and glued to his teeth. His eyes became fixed with a most sinister expression in them, his complexion livid and cadaverous, his brow covered with deep wrinkles, and his beard bristled and turned blue. But in a few moments his features would become serene, with a sweet smile reposing upon them, and his expression relaxed into a vague and tender melancholy.

[The Marshal confessed his crimes. He was hanged and burned by order of the Court. The writer gives various horrible details of the testimony and of his confession.]

Books.

THE REALM OF THE HAPSBURGS. By Sidney Whitman.
London: William Heinemann.

[The author of this work is a singularly acute observer of the idiosyncrasies of nations, and interestingly and vividly describes what he has observed. He is no novice in this line of literature. His "Imperial Germany" is a classic in its way. It is hard to imagine how more and better information concerning Austro-Hungary could be condensed into a volume of three hundred pages than is done here. The author is an exceptionally pleasant writer. Even in his criticisms, which are not rare, and often severe, he knows how to tell the truth smilingly. Particularly in his first chapter, entitled, "Present and Future," he criticises the Hapsburg House sharply for their selfish and Catholic political tendencies.]

THE Emperor of Austria is one of the most characteristic figures in the modern political world. Notwithstanding the many bitter and humiliating experiences through which he and his dynasty and family have been compelled to pass, he has constantly grown in popularity, and now stands as a firm tower in the midst of the bitter strife of the several nationalities which constitute the elements of the Double Empire. The German elements among the Austrians have lost their self-confidence and self-reliance, and have become subject to a bitter pessimism with reference to their own and the Empire's future. But since the Emperor and the entire official world of the Empire decline to make the German cause their own, and the Catholic Church authorities have allied themselves especially with the Slavic elements, how will it be possible for the Germans, separated from their brethren in Germany, to resist the overwhelming masses of the other nationalities? In the nature of the case, this cannot be. All the more is this the case since the national and industrial progress of Hungary in the last twenty-five years, since Austria, after 1866, withdrew from the German Confederation, has been remarkable, endangered, however, by the growing influence of the Russian power, and still more by the ambition of the Czechs, who aim to demolish the ideal of political union dominant in Austro-Hungary at present. The Jews, according to a recent census, number 1,643,708 in the Empire without counting those in Hungary who have become Magyarized. More and more it becomes clear what Francis I., at Lemburg, meant, when he cried out: "Now I know why one of my titles is 'King of Jerusalem.'" In Vienna there are 118,495 Jews. The Directory of that city contains the names of 500 Kohns, which makes about 2,500 representatives of that family-name in the gay Austrian capital city. The Jews struggle to get the higher positions of influence and to control the money-making businesses. At the University they constitute 19 per cent. of the attendants, at the public school 12 per cent., in the trades-schools out of 6,274 pupils only 110 are Jews—another proof how little the modern Israelite is induced to earn his bread in the sweat of his brow. They control the markets, the business, the finances, and the press of the Capital. The fact that they are excluded from the best society does not interfere with their great and growing power. This fact, in connection with others, explains the development of Anti-Semitism in Vienna and throughout Austria. This influence of the Jews is prejudicial to public and social morality. They are not "productive" in the commercial sense of the word; nor have they produced a single prominent painter, sculptor, artist, or scholar. Their leading characteristic is their business shrewdness.

Vienna is a unique city. It is a metropolis of gayety and pleasure, although the good old times are past. The lower class of nobility is a clique of easy-going spendthrifts, characterized, however, by the redeeming feature of a high sense of honor. The army of Austria down to 1866 was the admiration of Europe. The sad experience of that year has lowered its reputation, and it has not kept pace with the development of military science and progress. The General Staff is its weakest part. The officers are too fond of ease and luxury, and the diversity of nationalities in the ranks makes it difficult to secure a model discipline. The Catholic clergy and their influence in the Empire deserve warm commendation.

DIRECT LEGISLATION BY THE PEOPLE. By Nathan Cree. Cloth, 12mo, 192 pp. Chicago: A. C. McClurg and Company. 1892.

THE author, although by no means wedded to the creed that the voice of the people is the voice of God, is nevertheless of opinion that direct legislation by the people is very much preferable to legislation by political party-machines. The success of the *referendum* and popular *initiative* in Switzerland has won over the author to the

conviction that, in the face of the palpable defects of our own system, popular law-making "duly regulated and restricted, would be a valuable reform."

The author goes into a careful study of democracy in old Greece, and the participation in the national councils of all freemen of the ancient Teutonic peoples, tracing thence the rise of representative democracy to its replacement by party government, the defects and evils of which form the chief feature of the volume. On the subject of choosing between parties, which is really the only power reserved to the people at large, he says:

"Rival corporate organizations arise, and contend for the possession of the powers of the State. They assert a necessity for their own continual and perpetual existence from the very beginning, and each claims to be the champion and representative of enduring principles. A corporate spirit, a species of personal self-consciousness arises. That strong tendency of association whereby some classes of men become bound to one another, and imbibe a spirit of hostility to opponents, asserts itself with immense force. The power of control and decision, at some point, must be vested in certain persons, in every human organization, and party-leadership or supreme power—an arbitrary and intolerant force—within the organization, is thus evolved. In these leaders is practically vested the power to subjugate all the official agencies of the State to their will, so that such will becomes that of the State, and government by the people is only a fiction. The leaders of parties frame all political issues, declare all party-policies, name all candidates for office; and the electors, but choose between rival organizations."

"So strong are the objections to party-government that its entire abandonment has often been urged; but the mercenary forces within the parties forbids their voluntary disbandment. The individual representative, too, becomes, perforce, a party-instrument."

The author thence passes to the advocacy of direct democracy for the United States, that is, of the popular right of initiative, and the popular veto of laws, and sketches a plan for giving effect to his proposals. By this measure only is it possible to achieve the essential conditions of good government, that is, a government by the people, and in accord with the general sentiments and traditions of the people. The people, he contends, are deliberative and conservative, while party-leadership ordinarily devolves on a few leaders who are the most active, the most passionate, ultra, and intolerant men of the whole party. Moreover, neither great party in the United States today will offend any great moneyed-interest, no matter however just and necessary it may be to oppose them in the general interest.

FRAGMENTS DU TEXTE GREC DU LIVRE D'ÉNOCH ET DE QUELQUES ÉCRITS ATTRIBUÉS À SAINT-PIERRE.
(Mémoires Publiés par Membres de la Mission Archéologique Française au Caire). V. Bouriant. 147 folio pages. Paris: Ernst Leroux. 1892

[The publication of these reports was a genuine surprise to scholars. Not since Bryennios gave the world the Teaching of the Twelve Apostles nearly ten years ago has such an important literary find been made as that here published. We have here for the first time extensive fragments of the Book of Enoch, the only apocalypse of the Jews in the inter-Testament period quoted by a New Testament writer, namely, by Jude 14 and 15; then a large fragment of the Gospel of Peter, known to the early Fathers, and about one-half of the Apocalypse of Peter, also cited in Patristic literature. These constitute entirely new sources for the study of primitive Christianity, which was all the more valuable because the Book of Enoch, of which an English translation by Professor Schodde was published at Andover, Mass., in 1882, is known to be partly pre-Christian and partly from the days of Herod; while both Schürer and Harnack, two excellent authorities in New Testament research, place the two pseudo-Petrine works here preserved in the second half of the second century. They thus belong to the very first post-New Testament sources of the Christian Church.]

THE documents here for the first time published were discovered in the winter of 1886-87 in the necropolis Akhmim, in Egypt by an exploring party under the leadership of the French archaeologist Grébaut. Two manuscripts were discovered in the tombs of this city of the dead. One of these, written on papyrus, contains arithmetical and geometrical problems. The other, written on parchment, contains the Greek fragments of Enoch, the Gospel of Peter, and the Apocalypse of Peter, together with two other smaller fragments of early Christian literature. The second manuscript contains thirty-three pages, 15 centimetres high and 12 wide, and is now deposited in the Museum at Gizèh. The date of the manuscript is no earlier than the eighth and no later than the twelfth century. The bulk of the volume is taken up by the Enoch fragments. This book, which is the most important of its kind, and very valuable for the study of the New Testament history, hitherto existed only in Ethiopic, although it was known to have originally been written in Hebrew or Aramaic; the Ethiopic, however, being a translation from the Greek. Being thus a translation of a translation, there was a question as to the reliability

of its readings. This was all the more a question because there existed some few Greek remnants preserved by Lyncellus, a Byzantine writer of the eighth century, which departed seriously from the Ethiopic text. And then, too, the quotation in Jude was at best a very free reproduction of the original if this was correctly preserved in the Ethiopic.

The new fragments, embracing the first thirty chapters of the five hundred and eight of the entire book, and covering about one-fourth of the entire work, in nearly all particulars confirms the Ethiopic readings, and thus gives us a reasonably reliable guarantee that we have this valuable book, from which the author of the New Testament Apocalypse also drew much of his imagery, practically in its original shape and form. The Book of Enoch has engaged the attention of dozens of prominent scholars, and every verse and line has been studied to see what light it can throw on the historical background of the Gospels and the Epistles. Its value is greatly enhanced by the fragments, as we now can have greater confidence than ever in its statements. A comparison of the new Greek fragments with those of Lyncellus show that the two represent, indeed, one text, but two types of that text. Biblical science cannot fail to be profited by the study of these new sources of information.

FAIRBAIRN'S BOOK OF CRESTS OF THE FAMILIES OF GREAT BRITAIN AND IRELAND. A New Edition, Revised and Brought Down to the Present Time. By Arthur Charles Fox-Davies. In Two Volumes, Quarto. Vol. I., pp. 142. Vol. II., pp. 229, all Plates. Edinburgh: T. C. & E. C. Jack. 1892.

There be profane persons who make fun of the "science" of Heraldry, to the horror of Kings of Arms, Herald, and Pursuivants. There must be, however, a great many people interested in heraldic matters when publishers can be found who expect to be repaid for issuing these splendid volumes relating to Crests alone. The book was originally published in 1859, and its sale has hitherto been chiefly amongst jewelers and seal-engravers. The present edition by Mr. Fox-Davies, bringing the work down to last year—the Preface bears date October 1, 1892—contains 30,000 or 40,000 crests, of which some 150 belong to the Smiths, Smyths, and Smythes. The names of the families entitled to crests in Great Britain, Ireland, and the British Colonies—from Aaron to Zymon—are arranged alphabetically. Here is Mr. Fox-Davies's answer to what some regard as a burning question: Who has the right to display Armorial Bearings?

THE right to use Armorial Bearings depends on the Law of the Land. By the English Common Law—and of course in those States of the United States, in which the English Common Law prevails—direct legitimate male descent is required to be proved from some person to whom Armorial Bearings were recorded and allowed at the Visitations, or to whom Arms have since been granted or exemplified, and, failing such descent, it is necessary to petition for the favor of the Earl Marshal's Warrant to the Kings of Arms that a Patent of Armorial Bearings shall be issued to you. In Ireland the same qualifications are necessary; but, in addition, and in Ireland only, it is within the power and authority of Ulster King of Arms, in cases where a Coat-of-Arms has been borne continuously by a family for four or more generations but without lawful authority, according to his discretion, to confirm those Arms and their usage within specified limitations, with the addition of some mark which shall be readily recognizable as a sign of confirmation. In Scotland the right to bear the Arms or Crest of a family is absolutely confined to the heir-of-line only.

No Lady, whatsoever, is allowed by the Laws of Heraldry to in any way bear or use, in her own right, either Crest or Motto; and Arms, only in a special and distinctive manner.

HOVEDLOVENE FOR DET MENNESKELIGE FÖLESELIV (Fundamental Laws of the Human Feelings, Emotions, and Affections). Alf. Lehmann. Awarded the Gold Medal of the Royal Danish Videnskabernes Selskab. Pp. 271. København. 1892.

THE foreign press has stated, that this book is the first to give a systematic account of all the human feelings, emotions, and affections, to investigate their laws, and to group them according to their fundamental characters. The book is the result of studies engaged in for the purpose of competing for a prize offered by the Royal Danish Videnskabernes Selskab, in 1887, and embodies the author's later studies and researches; it also contains all the corrections upon the original essay made by Professors Höfding and Kromann, who were the examiners for the Royal Society. The book is printed at the expense of the Carlsbergfond, and is illustrated and provided with six colored charts.

In the first part, the author gives an historical review of all modern

studies in physiological psychology relating to the bodily life of the soul. In the second, he examines the laws of the special affections, emotions, and sensations. In both of these divisions he follows the still unrivaled method of Sibbern as the most convenient. In the last division, "*Bidrag til Følelsernes Systematik*" (Contributions to a Systematic Treatment of Sensations), he contributes the results of his own studies, adopting the following systematic arrangement: (1) Sensations arising from the time-length, and strength of conceptions; (2) Sensations arising from the same conception of different objects; (3) Sensations arising from the relationship of various conceptions of the same object. Under each of these headings the author then groups the specific sensations, feelings, emotions, and affections. He is well aware of the difficulties which are to be encountered by such a classification, but he meets them fairly. Where a rational application of his system seems impossible, he pleads lack of material and the meagre state of data as yet available.

As it is, this volume represents an immense advance upon the former groping in the dark and utter lack of systematic studies. It is a great improvement upon Dumont's labors, against which may be raised the same accusation, which he raised against other systematic efforts, that they were not based "*auf einer wahrhaft philosophischen Grundlage*." Bain has given us voluminous expositions of the nature of the various sensations, but the classification he attempted was monstrous. In systematic labors, Nahlowsky and Sibbern stand much higher, and the latter's labors have been the foundation for most of Lehmann's work.

THE BOOK OF TRINITY COLLEGE, DUBLIN. 1591-1891. Royal Quarto, pp. xii-316. Belfast, London, and New York: Marcus Ward & Co. 1892.

[The Tercentenary of the Foundation of the University of Dublin, and of Trinity College, was celebrated in July, 1892. As one feature of the celebration, a Committee was appointed to superintend the bringing out of a volume in which there should be a record of the chief events of the College for the last three centuries, a description of the buildings, and other matters. The labors of the Committee have resulted in this superb Quarto. Of the twelve chapters into which the book is divided, five were written by the Reverend Doctor J. P. Mahaffy, the eminent Professor of Ancient History in the University. The chapter on the Observatory is by the equally eminent Sir Robert Ball, Astronomer Royal of Ireland. One chapter does full justice to the "Distinguished Graduates" of Trinity, among whom are numbered Archbishop Usher, Bishop Berkeley, at one time of Newport, R. I.; Parnell the poet, Edmond Burke, Oliver Goldsmith, Plunket, Lever, and Tom Moore. There are seventy handsome illustrations, the frontispiece being a full-length portrait of Queen Elizabeth, who, in the Latin inscription under the picture, is styled Queen of England, France, Ireland, and Virginia. The facts cited below in regard to the Foundation of the College are of interest.]

QUEEN ELIZABETH is called the Founder of Trinity, because the Charter is in her name, and she made some gifts to the institution. With much more propriety, however, might the Foundation be attributed to the Corporation of the City of Dublin. The Queen gave some small Crown-rents on various estates in the South and West of Ireland, and afterwards, upon further petition, a yearly gift of nearly £400 from the Concordatum Fund. This last the College enjoyed until the present century, when it was withdrawn by the British Government. From the Elizabethan Crown-rents the College now derives about £5 a year.

The City of Dublin, appreciating the value to the town of an institution of learning, undertook to grant a site for the chartered college and gave it twenty-eight acres of derelict land, partly invaded by the sea. These acres, in the course of time, have become a splendid property, which now yields a yearly income of not less than £10,000, affording, moreover, a beautiful location for the College buildings and grounds.

The Library has grown from very modest beginnings. In 1600, it contained forty books, ten of which were manuscripts. In 1601, in order to commemorate the battle of Kinsale, in which the Spaniards and their Irish allies were defeated, the English troops subscribed £700 to purchase books for the College. An inference drawn from this is, that "then soldiers were for the advancement of learning." Possibly that is so, but it is significant that the money was subscribed "out of the arrears of their pay." By 1792 the number of printed books in the Library was about 46,000. In the present century the Library has greatly increased, but the chief source of its growth has been the privilege granted by Act of Parliament in 1801, requiring a copy of every book (including every "sheet of letterpress") published in the United Kingdom to be sent to Trinity. This privilege is shared with the British Museum, the Bodleian, the Library of Cambridge University, and the Advocates' Library, Edinburgh. As a result, the printed books in Trinity, when counted in August, 1891, amounted to 222,648. Besides these were 1,938 manuscripts, making a total of 224,586.

The Press.

THE DEATH OF EX-PRESIDENT HAYES.

ESTIMATES OF THE MAN AND HIS ADMINISTRATION.

The spirit of the press, as a whole, in its estimate of the character of ex-President Hayes and the merits of his Administration, is very friendly. The number of prominent newspapers that speak harshly, or that withhold praise, is few.

Carl Schurz, in Harper's Weekly, Jan. 28.—The ordinary politician has been, and probably will remain, fond of saying that the Administration of President Hayes was a political failure. But what is political success? If it consists in the organization and the support of a large following of henchmen who shout the praises of the leader that feeds them, or in securing the support of Congress by pampering its members with patronage, then President Hayes certainly failed. But if it consists in devising and carrying through measures and policies salutary to the country, then the Administration of President Hayes, which sowed new seeds of peace, patriotism, and prosperity in "the States lately in rebellion," which carried through the resumption of specie payments, which gave new and vigorous vitality to the then moribund reform of the civil service, which infused a new spirit of purity and conscience into our political life, and which then was followed by a victory of its party, mainly owing to the general contentment with the recent conduct of the Government, has been the most successful of all Republican Administrations excepting only that of Abraham Lincoln. That President Hayes might have accomplished still more had he possessed a less optimistic and a more combative temperament is true. But no fair-minded man will compare that which he did accomplish with the obstacles he had to overcome without recognizing in him statesmanlike good sense as well as firmness of purpose of a high order. Nor could any one knowing him fail to admire and to love the genuineness of his patriotism, the warm generosity of his heart, and the thorough nobleness of his character.

New York World (Dem.), Jan. 19.—The ex-President of the United States who has just died at his home in Ohio was not a great man, but he was a good man, a brave soldier, a capable lawyer, and an excellent Executive. In private life he was an amiable and agreeable gentleman. In public life he endeavored, though not always successfully, to apply his own admirable apothegm that "he serves his party best who serves his country best." The Administration of President Hayes was in some respects the most valuable that the country has had since the end of the war.

Chicago News-Record (Ind.), Jan. 19.—Full of disappointment and bitterness, the Democrats saw in General Hayes merely the immediate beneficiary of Republican manipulations. They unjustly came to regard him as their immediate antagonist. They blamed him for the acts of his partisans. This distinguished man might be termed the first of the peace Presidents. Under Grant the White House was in a measure a military barracks, while the civil service was a resting-place for soldiers whose trade of arms had vanished with the war. President Hayes was the pioneer of civil service reform. His order forbidding the interference of Federal officials in party political conventions was revolutionary as politics was at that day. This honorable and courageous stand, applauded by all right-thinking people, brought down upon him the disfavor of Republican political managers. Added to Democratic hatred it made him the object of bitter denunciation by all brands of politicians. His Administration was pure and free from taint of

selfish striving for further political rewards. As a man General Hayes was of stainless character. His motives were lofty. His endeavors were good. Since his retirement to private life he had thrown his influence continually on the side of reform.

Chicago Herald (Dem.), Jan. 19.—Mr. Hayes was not the chief conspirator, nor even a leading conspirator, in the monstrous contrivance by which he was made President of the United States. He was the willing beneficiary of the crime. But he was not among those by whom the crime was planned and executed. He was led to the culmination of the conspiracy, and he was induced to gather its infamous harvest by rascals of unbounded courage and consummate dexterity, who plotted and managed the treason by which, though defeated, he was installed in office. The largest charity may induce honest and sagacious men to hope that he believed he was discharging a great political duty when he usurped an office which belonged to another man, and drew the other man's pay.

Chicago Evening Post (Ind.-Dem.), Jan. 21.—In the opinion of all reasonable Democrats Mr. Hayes was not without excuse for his share in the crime of '76. It has been well said by that truest of Democrats, Allen Granberry Thurman, that "not one man in a hundred could have resisted the pressure put upon Mr. Hayes." Even the *New York Sun*, the most persistent enemy Mr. Hayes ever had, concedes, now that he is dead, that he did only what ninety-nine men in a hundred would have done in like circumstance. The *Sun* places its figures too low. Not one man in ten thousand—nay, probably not one man among the politicians of this generation, excepting, perhaps, such chivalric persons as Roscoe Conkling and Grover Cleveland, would have followed any other course than that which led Hayes into his insidious position. In a word, Rutherford Birchard Hayes was a good man, though weak and doubly unfortunate. He is dead and only bourbons throw mud upon his grave.

Cleveland Leader (Rep.), Jan. 20.—Our readers will bear witness that we always stigmatized the attacks upon General Hayes as the clamor of a small and contemptible element, and maintained that his hold upon the affection and admiration of his countrymen was far stronger than most people supposed. Already the soundness of this judgment has been proved by the universal tributes paid to the memory of the great man for whom the nation mourns. Everywhere his life is spoken of as a model in all ways, and the unanimous opinion of those best fitted to forecast the future is that his fame will grow and widen with time. It would be a sorry thing for the American people if such a career as that which has just closed in the beautiful little city of Fremont were not sure to be appreciated and honored, now and in the future.

Boston Herald, Jan. 21.—It seems to us especially fitting to remember now that President Hayes was one of the most gallant and self-sacrificing soldiers of the war of the rebellion. He volunteered among the earliest, and under circumstances which made it clear that he did it under an urgent sense of duty. Murat Halstead, who knew him then, says he was impressed with a presentiment that he should not come out of the contest alive. No man was braver, and he was repeatedly wounded, once with great severity. He was not one of those soldiers who made a parade of their exploits, or sought political preferment because of them, but was as modest in referring to his military career as he was conscientious in engaging in it. Such a record alone should be enough to shield him from some of the unworthy attacks which we regret to see he is still encountering.

Pittsburgh Dispatch (Rep.), Jan. 19.—Not the least creditable part of the ex-President's career was his unostentatious, but useful and creditable life, after retiring from high public office. He showed how an ex-President may live as an American citizen should without losing dignity or abandoning public usefulness. In all the

phases of citizenship and public service, Rutherford B. Hayes was one of the best examples of the product of our institutions.

Kansas City Times (Dem.), Jan. 21.—Rutherford B. Hayes had as many virtues and good intentions as any public man the generation has produced. His Presidential term began with a famous civil service reform order and ended in one of the most flagrant prostitutions of the offices to personal politics ever known. He tried to get all the talent of the Republican party into his Cabinet and had the weakest Cabinet since the war. He undertook to improve the social tone of Washington and became ridiculous. His Administration saw the enactment of the Bland Silver Law and the resumption of specie payments, and yet the country thinks his four years as near nothing as a term could be. He was a good man, a fraudulent President, and a weak Executive.

THE NEW YORK "SUN" AND MR. HAYES.

The *New York Sun* has always been conspicuous for severe denunciation of the electoral proceedings of 1876, and for bitterness toward Mr. Hayes. Indeed, the *Sun's* attitude is to be remembered as probably the most noteworthy aspect of the whole Tilden-Hayes discussion.

The editorial tone of the *Sun* in its comments upon Mr. Hayes's death accordingly attracts much attention. As was expected, the *Sun* shows an unreconciled spirit. Besides renewing its former expressions upon the merits of the electoral dispute, it has repeated its condemnatory judgment of Mr. Hayes and has given prominence to criticisms of Mr. Cleveland for attending the ex-President's funeral.

The obituary notice that the *Sun* printed on the morning after Mr. Hayes's death closed with this paragraph:

"After his retirement from the office to which another had been elected, Mr. Hayes returned to his home in Fremont, where he continued until his death in the peaceful pursuit of raising chickens."

Speaking of Mr. Hayes's personal connection with the decision arrived at in the electoral contest, and his subsequent course, the *Sun* said in its issue for Jan. 20:

"It is not our purpose to thresh old straw anew, but no occasion is more appropriate than the present for reminding Mr. Cleveland and certain other Democrats whose unreasoning haste to condone Fraud first triumphant in American history was recently rebuked in Mr. Cleveland's presence by Senator Carlisle, that the late Rutherford B. Hayes was himself a party to the conspiracy by which he profited, and an active agent in promoting the monumental crime. The proof of this is found in the undisputed fact that the corrupt agreements, entered into while the success of the conspiracy was still doubtful, were carried out to the letter by Mr. Hayes, as the beneficiary, after he had been fraudulently seated in Mr. Tilden's place. Others had made the bargain; he paid. Two distinct bargains were necessary in behalf of the Republican contestant: The first was the guarantee of reward and protection to the scoundrels who were induced to risk the penitentiary by committing the indictable offenses indispensable at the outset in Louisiana and Florida. The second was the bargain undertaken during the progress of the count, by which certain Southern Democrats consented to its completion by Congress on the promise that Mr. Hayes, if seated, would lend the power of his Administration to the overthrow of the Republican carpet-bag Governments in the Southern States. The late Rutherford B. Hayes knew that he was not morally entitled to the office of President, and understood and acquiesced in the methods employed to steal it for his benefit.

That he permitted the shameful scheme to proceed from start to finish without a protest on his part; that he accepted and enjoyed the fruits of the great crime against American suffrage, knowing that he held an office to which another man had been elected, are facts irreconcilable with the estimate of his personal worth which charity and tolerance would like to pronounce over his grave."

Milwaukee Evening Wisconsin (Rep.), Jan. 21.—The New York *Sun* surpasses all its Democratic contemporaries in the persistence and malignity of its denunciation of Rutherford B. Hayes because he defeated Samuel J. Tilden for the Presidency in 1876. It has delighted, in times past, to print his portrait with the word "Fraud" stamped on his forehead, and to refer to him sneeringly as "His Fraudulency." Even respect for the dead—if the *Sun* respects anything but its own arrogated wisdom—fails to change the tone of the *Sun's* comment in regard to the election of 1876, and it says that when Hayes accepted the Presidency in accordance with the decision of the Electoral Commission he pilloried himself for all ages as "the first and last fraudulent President of the United States." It then moralizes in this flamboyant style:

Poor, commonplace Hayes! The temptation was strong for any soul not of heroic fibre, and you yielded without a struggle; but the punishment is terrible, for it is cumulative as the years go by, and will last as long as type gives ink to paper.

This is maliciously wicked. It is a matter of history that while the memorable struggle was at its height, General Hayes wrote to Senator Sherman declaring that there should be no unfairness; that he would rather have the Presidency go to Mr. Tilden than come to him through trickery. And when he was made President it was not only by the vote of the Electoral College, but by the confirmatory judgment of an extraordinary judicial body appointed to decide the vexed controversy. President Hayes's title was morally stronger than that of President Cleveland in 1884, when a narrow margin of fraudulent votes in New York added to a big margin of fraudulent votes in the South cheated James G. Blaine out of the Presidency.

Detroit Journal (Rep.), Jan. 20.—There is not one ray of sunshine in the blackness of Dana's hatred of ex-President Hayes. In that sense it is spotless, for it is darkness visible without any spots whatever on it. It is not difficult to imagine Dana standing on the grave of Hayes, flopping his arms and crowing like a rooster over a dead body.

PRESIDENT HAYES AND THE SOUTH.

New York World (Dem.), Jan. 19.—The greatest service of his Administration was its settlement of the sectional issue. President Hayes withdrew the troops from the Southern States and left their people free to govern themselves. He put an end forever to the rule of force, and in a large measure to the possibility of political preferment through appeals to sectional hate and passion. This was a great and patriotic service, and those who knew Mr. Hayes and his feeling on this subject will bear testimony to the fact that he strongly desired to bring about the happy consummation. Since then, although rabid partisans have endeavored to thrive on hate, the war and its cruel memories and its bitter prejudices have seldom been effective issues in our politics. Other and peaceful subjects—the currency, the tariff, the industrial and commercial interests of the country—have come to the front. All this would doubtless have come in time, and through some other President, but Mr. Hayes gave to his country this great boon, and he is entitled to the credit of placing the finances of the country upon a sound basis, and of hastening the downfall of the demagogues of the bloody shirt.

Birmingham Age-Herald (Dem.), Jan. 19.—The death of ex-President Hayes has not caused profound sorrow in the country over which he once ruled. And yet we have had

no President of the United States of purer character, more unblemished reputation, or stricter devotion to duty. He was a good man. He gave the people a pure Administration of their Government. He did all in his power to serve them and his country. He did one act that under ordinary circumstances would have lifted its author into imperishable renown—he removed the troops from the South and restored self government in this section of the United States. Now that he is gone from neglect and the ingratitude of the knaves that despoiled him of his good name to serve a party's purposes, the South, at least, has no harsh word or thought for the man who did actually take the bayonet from her breast.

Richmond Times (Dem.), Jan. 21.—It is no grateful task to say unpleasant things of the dead, but it is a duty we owe to posterity that the history of our time shall be truthfully recorded. Our Washington correspondent in giving the current talk at the Capitol about the late R. B. Hayes, says that some of the Congressmen from the South spoke kindly of him. They instance his removal of troops from South Carolina and Louisiana within a few months after his inauguration, and his recognition of Governors Hampton and Nichols, of those States; his appointment of D. M. Key Postmaster-General, and his refusal to appoint Miss Van Lew as postmaster of Richmond, as evidence of his disposition to deal justly by the South. The fact is that Mr. Hayes had no more disposition to deal justly and fairly by the South than any other Republican President that the post-war period has seen. The difference between such Presidents as himself and Garfield and such Presidents as Arthur and Harrison in this matter is, that the former believed they could corrupt our people, while the latter were open and proclaimed enemies. Hayes and Garfield believed in the principle "divide et impera"—division to be secured by hypocrisy and cant; Arthur and Harrison believed in coercing us into submitting to humiliations and plunder by brute force simply, and between the two we prefer the latter every time.

AS TO THE ELECTION OF '76, AND THE ELECTORAL COMMISSION.

Raleigh News and Observer (Dem.), Jan. 20.—The Electoral Commission was devised to settle the controversy. It was not to be a partisan body; but the eight Republicans on it voted steadily to maintain the Republican contention in every case, although to do so they had to take and hold inconsistent positions. No fraud was glaring enough to lead them to go behind the returns when the Republicans would be hurt thereby. They did not stand on the returns when they could score a point against the Democrats by further examinations. The Democrats submitted; but Mr. Hayes was regarded as a sort of de facto President, rather than as rightly in office. Notwithstanding the Electoral votes of Louisiana and South Carolina were thus given to Hayes, the Democrats there disregarded the fraudulent work of the Returning Boards, and at the point of the bayonet inaugurated Democratic State officers, and rescued those commonwealths from the clutches of the harpies.

New York World (Dem.), Jan. 19.—It is an injustice not only to his memory but to history to remember his Administration only to revile him for the means by which the Presidency was obtained for him. Democrats were estopped from questioning the validity of his title when their leaders agreed to submit the matters in dispute to the Electoral Commission for adjudication and settlement, and participated in the count and declaration by Congress under the forms provided in the Constitution.

Brooklyn Times (Rep.), Jan. 20.—Characteristically, the New York *Sun* takes advantage of the occasion to renew its assaults on the memory of the dead ex-President. The *Sun*

bases its latest attack on the memory of Hayes on the alleged facts that he hastened to reward those who were responsible for the "crime" of his elevation to the Presidency by appointing them to office and that, by withdrawing Federal protection from Chamberlain and Packard, he virtually acknowledged that his own title to the Presidency was fraudulent and invalid. The *Sun* is wrong in both instances. It was right and proper that the men who imperiled their lives and incurred the deadly enmity of the dominant white Democracy of the South by enforcing the law and throwing out the vote of the bulldozed districts and parishes should be rewarded for their fidelity by appointment to office. If ever political service merited such appointment their services did, and President Hayes would have been worse than an ingrate and a traitor to the best interests of his country if he had failed to place them beyond the reach of proscription and persecution.

New York Morning Advertiser (Rep.), Jan. 20.—The Democratic party at large has never yet recovered from the overthrow of the conspiracy by means of which it had hoped to usurp the Presidency. From the day that the decision of the Electoral Commission was announced they have whined and snivelled and snarled at the heels of the man who had no option but to obey the laws of the land and administer the high trust they imposed upon him. And now that he is dead they follow to his grave to indulge their hyena-like propensities even on that sacred spot of earth. One of two things is true: Either Tilden was not elected or the Democrats were too cowardly to maintain their rights and induct him into the office. They have chosen to assume the position of men who are unworthy of their privileges, because they lacked the courage to assert their rights. The position is not an enviable one. It would have been more manly to have conceded the truth—that Mr. Tilden, notwithstanding the frauds attempted and perpetrated at the South and elsewhere, was not elected.

Philadelphia Evening Telegraph (Ind.-Rep.), Jan. 19.—No matter who suggested the device of the Electoral Commission, something of the sort was absolutely necessary to preserve the peace of the country, and having been formally agreed to by the representatives of both the great parties in the two Houses of Congress, they were estopped from questioning the validity of any decision which might be made. To have taken any other course would have been to commit an act of lasting dishonor. Of course, the Commission was a partisan one, and so it was understood to be as to all of its members except one. It could not have been otherwise in the state of the public mind. Ex-Senator Thurman now says it would have been a grave betrayal of the trust reposed in him if General Hayes had refused to accept the decision of the Commission. This would have been followed by nothing less than anarchy. He had an unquestioned title to the Presidency. Mr. Tilden had none, and after what had been done, with his full sanction and approval and that of his friends, he could have had none. There was then no well-defined constitutional or legal provision for a Presidential interregnum, and to have plunged the country into another election, with the condition of affairs existing all through the South, would have been to invite the most deplorable consequences. The statesmen of to-day—or those who fill the places that belong to statesmanship—are simply performing a public duty when they so generally frown upon bringing out the skeleton of 1877. General Hayes has made his record, a most patriotic one, and which cannot be altered. The country is interested in upholding decent respect for the forms of law, and for the decisions of constituted authority.

Cincinnati Times-Star (Rep.), Jan. 21.—The New Orleans *Times-Democrat* in reviewing the Presidential election of 1876 says: "This juggling with the votes of these sovereign

States gave Hayes a majority of one in the Electoral College, but no amount of juggling could conceal the fact that Tilden's total vote was greater by over 200,000 than his." To imply that the vote of the Electoral College must have been "juggled" since it did not correspond with the popular vote is not warranted. In the Presidential election of 1888, for instance, the popular vote gave Cleveland 85,534 more than Harrison, yet the Electoral College gave Harrison 233 votes to 168 for Cleveland. The votes of the sovereign States were not juggled to reach that result, nor were these the only instances in which the popular and the Electoral vote did not coincide.

Chicago Times (Dem.), Jan. 19.—Mr. Hayes was bitterly assailed as the beneficiary of a fraud, but when Mr. Tilden acquiesced in the solution of the controversy it surely was not incumbent upon Mr. Hayes to decline acceptance of the magistracy adjudged to him.

MR. CLEVELAND AT MR. HAYES'S FUNERAL.

REPUBLICAN COMMENT.

President-elect Cleveland, upon hearing of the death of ex-President Hayes, immediately resolved to attend the funeral. On his journey to Fremont he was attended only by his private secretary. According to a dispatch from Fremont, printed by the *New York Tribune* (Jan. 21), Mr. Cleveland said to Colonel Corbin, an intimate friend of the dead ex-President:

"When the news of General Hayes's death reached me I was almost overcome. I said to my wife that if General Hayes were in my place, and I in his, he would certainly come to me, and I told my wife that I should take the trip. In the last communication I received from General Hayes he assured me that, if living, he would be present at my inauguration. He was a man for whom I had the highest regard. He was brave and he was conscientious."

New York Tribune, Jan. 20.—Mr. Cleveland is not our President in a partisan sense, but he is the President-elect of the United States, and whatever he does in an official or semi-official capacity concerns all of us who are citizens. For many reasons his conduct in this matter deserves special commendation. He has done with modesty and dignity and at considerable sacrifice of personal ease and comfort a very gracious and becoming act, for which all American citizens who have pride in their country, its history, and its rulers, and all men everywhere who believe in that common humanity which at the edge of the grave forgets all unkindness, will hold him in high honor. It may be but a little thing, but it is one of these little things that go a long way toward smoothing out the differences that make so many misunderstandings in the world.

Brooklyn Standard-Union, Jan. 21.—There is no doubt at all that Mr. Cleveland has made a point by his courtesy in attending the funeral of ex-President Hayes. Whether it is nature or art, the touch has warmed the hearts of those who hold highest in their regard the soldiers of the Union, and men who have performed public duties in a way to serve the interests of their countrymen at large. The good wishes of millions, due to the President-elect, will be warmed by his conduct, which became him as a gentleman, and those who are expectant and ready for opposition to his Administration will be slow to question his large sincerity.

Boston Advertiser, Jan. 21.—Mr. Cleveland could hardly have failed to know of the cabal formed in Congress, when the news of ex-President Hayes's death reached Washington, for the purpose, happily unsuccessful, of preventing the bestowal of those marks of respect by the National Legislature which cus-

tom and decency required. Presumably the President-elect knew of the shameful conduct of the Indiana Legislature, controlled by his own party, when the death of a former Chief Magistrate of the country was called to the State Legislature's attention. Here was an occasion when every narrow and selfish and ignoble consideration pointed to inaction as the safest course. He had nothing to gain by going to Fremont, and something of possible danger to avoid by staying at home. There was sure to be a more or less concealed resentment against him on the part of men whose support had been needful and might be needed again. His motives were liable to be misconstrued. He knew he would be fortunate if he escaped taunts and sneers. It was an honorable, high-minded, characteristic thing that the future twenty-fourth President of the United States did when he attended the funeral of the nineteenth President.

Philadelphia Ledger, Jan. 23.—This act of Mr. Cleveland's is curiously consistent with his character; it is wholly consistent with his refusal to go to the dedication of the World's Fair at Chicago because his Presidential competitor, Mr. Harrison, watching by the death-bed of his beloved wife, could not also go and receive the greeting of the people upon his way and there. Mr. Cleveland's refusal to accept political advantages in the midst of a Presidential campaign which, by reason of affliction, his competitor could not share with him, was sharply criticised at the time as the crafty act of a politician seeking through his letter of declination to obtain public favor and applause. Selfish political expediency would have induced Mr. Cleveland to go to Chicago, and selfish regard for his own comfort and convenience would have induced him not to go to Fremont. That unselfishness and that manly courage and simplicity which are Mr. Cleveland's most striking characteristics would not permit him to go to Chicago, and they compelled him to go to Fremont. He knew that in both cases his purpose would be criticised, misconstrued, and blazoned forth as something it was not, but he did in either instance what he believed to be right, and that is what he can be always depended upon to do under any possible circumstances.

Philadelphia Evening Telegraph, Jan. 20.—It has been the lot of Grover Cleveland to do the right thing at the right time upon many occasions. This plain, blunt man, without any of the ordinary frills so often attached to men in public place, seems to have a knack of appearing on the scene at the timely moment, of saying just what should be said, and in the right manner. Nothing that the President-elect has ever done, either personally or officially, has more highly commended him to the good graces of the American people than his silent journey, from his midwinter retreat in the forests of New Jersey, to pay his last tribute of manly and patriotic respect to the memory of ex-President Hayes.

Cincinnati Times-Star, Jan. 20.—Such qualities and impulses do not by any means put Mr. Cleveland on a pedestal, do not constitute a great leader or President; they are not so rare as all that would imply. But they exhibit a MAN. If the nation could not escape the misfortune of Democratic rule, it was at least fortunate in getting a President who is personally worthy of the esteem of all Americans.

Indianapolis News, Jan. 19.—One of the most wholesome things that any man of prominence has done has been done by Mr. Cleveland in his announced determination to attend the funeral of ex-President Hayes. It is an act that will become historic, taking all things into account; particularly taking into account the bitterness of American politics it is a most notable act. For Grover Cleveland, once President of the United States, now soon to be President again, to attend the funeral of ex-President Hayes, the man whom to malign and condemn in every particular good Demo-

crats have accepted as an article of faith, is worthy of remark. It will be noted with satisfaction by the elements of life that cherish its decencies and that seek ever for high-mindedness in its public application. The act is an appeal to things that are of good report, and of which we have less in public life than any other country. This action of Mr. Cleveland's shows his temper as a man as few actions have done, and it shows a temper of which Americans can be proud.

POLITICAL.

THE ANTI-OPTION BILL.

Kansas Farmer (Topeka), Jan. 18.—The fight in the United States Senate against the Anti-Option Bill has been most ably conducted, and has been persisted in with an energy worthy of a better cause. The opponents have now generally conceded that a vote will be had in a very few days, and that the bill, somewhat amended from that which passed the House, will pass the Senate. This will, of course, send the bill back to the House for consideration of the amendments, and it is the intention of the opponents of the bill to fight in the House for time, and to prevent the vote on the amendments until after time, when the present House will have adjourned on the 4th of March. The Anti-Option Bill was reported by Mr. Hatch, from the House Committee on Agriculture, on April 4, 1892. It was passed in the House on June 6, 1892, under a suspension of the rules, and with scarcely any debate, by a vote of 167 to 46—not voting 116, of whom 104 were paired. It was sent to the Senate June 9, and subsequently referred to the Judiciary Committee. Debate began on July 11, and on July 12 the bill was made the unfinished business, to be laid before the Senate every day at 2 o'clock. It has occupied that position ever since. This position makes this bill an obstruction to other legislation; but the friends of the bill are strong enough to continue it in this advantageous position. But for this, the bill would doubtless be killed in the Senate by delay. If it could be passed in the Senate without amendment it might speedily become a law, but, as before stated, it has been amended, and on this account must go back to the House, where it will have to go through the routine of reference to committees, consideration of committee of the whole, etc., and will be subject to all the filibustering delays known to the House. The enemies of the measure rely on this for its defeat; and unless those interested in the passage of the bill demand its consideration and final action upon it in tones which cannot be ignored, it is not unlikely that the tedious work which brought the bill to its present favorable position will have to be repeated in the next Congress.

New York Sun (Dem.), Jan. 24.—Will some anti-optionist Democrat tell us also if the business transactions, legitimate and illegitimate, which are to be prevented by the Anti-Option Bill, are not in a large measure the subject, not of inter-State commerce, but of commerce within single States? Is it the Democratic doctrine that Congress has, from any source, power to regulate this State commerce within the State? Grant, for the sake of humoring the Alliance children, that the dealing in futures and options in certain products is gambling. Can Congress prohibit, let us say, betting on a dog fight at Jackson? If, on the other hand, any part of the transactions covered by the bill is legitimate, is it among the powers of Congress to prohibit a legitimate business because Congress cannot or will not take the trouble to distinguish between legitimate and illegitimate transactions and chooses to damn a particular business not as contrary to good morals, but as contrary to the desire of certain persons to get better prices? And if such prohibition—for the taxation proposed is prohibitory—is constitutional, why, as believers in

taxation for revenue only, don't you prohibit and not tax? Is it the Democratic and sound constitutional theory that the taxing power of the Government is synonymous with the police power of the Government? Can the police power, masked as the taxing power, be used to destroy one man's business for the supposed good of another's? Evidently every Democrat who supports the Anti-Option Bill believes so; or else they have terribly mixed up the Constitution of the United States and the constitution of the Farmers' Alliance.

Detroit Journal (Rep.), Jan. 19.—The immediate effect of the law passed by Congress during the war to prevent speculation in gold sent up the premium to a higher point than it ever reached before or afterward. It looks very much as if this would be the result of the passage of the Anti-Option Law, which is intended to prevent low prices in wheat and other commodities in which boards of trade deal. Already the belief that it will pass has lowered the price of wheat, which has for the past week been enjoying something of a boom. An anti-option bill is only putting into law an Irishman's idea of the influence of the thermometer on the weather, when he smashed one because it was "the little spalpeen that makes people sweat and freeze so." The prices at the Produce Exchange are, except when "corners" are got up, the metres of the crops.

MR. CARLISLE AND THE TREASURY.

Louisville Commercial (Ind.-Rep.), Jan. 21.—Mr. Carlisle is a man of the first order of intellectual ability, well instructed in the theories of finance and political economy, and experienced in financial and economic legislation. He has never had, however, any experience in administration, and the Treasury Department is one of the greatest administrative establishments in the world. He has a task before him, not difficult compared with what the financial ministers of many European Governments have to deal with, but still troublesome for an American minister, most of whose recent predecessors have had no question to trouble them more serious than how to handle a large and growing surplus.

Philadelphia Evening Telegraph (Ind.-Rep.), Jan. 21.—It is understood that the new Secretary will not only be the actual head of the financial department of the Federal Government, but that he will devote himself specially to formulating such legislation as the Administration desires to promote, with regard to the tariff and finances. This will be a task at once important and congenial and well assigned. Mr. Carlisle has been in Congress some twenty years uninterruptedly, and no public man of the time is more competent to give advice and direction with regard to economic legislation. He will be a safe counsellor in this respect, not being at all in sympathy, so far as known, with any of the radical and ruinous ideas of the free-trade wing of the Democratic party. He is a tariff reformer, but not a tariff destructionist.

Cleveland Leader (Rep.), Jan. 22.—Senator Carlisle's resignation of an office which he could undoubtedly have held for life, not only proves that he is going into the Cabinet under Cleveland, but affords strong reason to believe that he has set his heart on the Presidency himself. The Senate would naturally be more congenial to a scholar like Carlisle than an executive position such as he is soon to occupy, and it is very doubtful whether he would have consented to serve as Secretary of the Treasury if he had not come to the conclusion that it might prove a way to reach the White House.

Atlanta Journal (Dem.), Jan. 21.—The President-elect could not have made a selection for the most important place in his Cabinet which would have been better received by the country. Mr. Carlisle is eminently fitted for the place both by the natural bent of his mind and by his study of financial and economic questions. The first speech that brought him

prominently before the country was on the Three Per Cent. Funding Bill, and there has never been an important debate in Congress on finance or the tariff since he entered that body in which he has not borne a very conspicuous part. His views on these questions coincide very closely with those of Mr. Cleveland, and his acceptance of the Treasury portfolio indicates quite clearly the general policy of the next Administration on economic and financial issues. As Secretary of the Treasury Mr. Carlisle will be of great service to the Administration and the country, but he will be sadly missed in the Senate, where neither party has any considerable number of big men.

THE MCKINLEY LAW AND BRITISH TRADE.

Money and Trade, the London financial paper, takes an optimistic view of the effects of the McKinley Tariff Law upon British trade. In its issue for Jan. 11 it says:

"As time goes on, and additional statistics become available, the impression gains ground that the alarm created in this country by the passing of the McKinley Bill was not fully justified. In the light of subsequent developments the excessively gloomy forebodings with which we were favored a couple of years ago look just a trifle foolish. The Board of Trade returns for last year disclose the interesting fact that the falling off of our export trade was not so heavy in the case of the United States as it was in other quarters. Indeed, for last month our exports to America were £350,000 more than in December, 1891, and £241,000 more than in December, 1890. The weighty and comprehensive volume which is published every year by the United States Government concerning the foreign commerce carried on with that country has reached Europe. In this work are to be found the fullest particulars of American imports and exports to and from all the nations of the world. The statement is made up to the end of 1891, and at this juncture it is deserving, perhaps, of more than usual attention. A glance at the figures confirms the impression that England has been more alarmed than hurt by the Ohio Senator's measure. In 1891, the first McKinley tariff year, the imports of Great Britain into the United States were actually of larger amount by £1,647,000 than the imports from the same country into the States in 1890, when the McKinley tariff was not in existence; the actual figures being—British imports for 1890, £37,297,600, and for 1891, £38,944,600. Next in importance come the German imports, amounting for 1890 to £19,463,000. The falling-off is trifling indeed here—about one and a half per cent. France comes third, the amount of her imports into the States for 1890 amounting to £15,534,400, and for 1891, £15,337,600. And so here again we observe no falling-off to speak of, the reduced volume of French sendings amounting to one and a quarter per cent. only, a trivial decrease, calling to mind the dismal predictions of 1890. When the whole truth is known, it may possibly be found that the country which has suffered most from the operations of the McKinley tariff has been America herself."

THE NASHVILLE "AMERICAN" EDITORIAL NOT REPRESENTATIVE OF SOUTHERN SENTIMENT.—It is with profound regret that we witness the low plane of journalism to which the Nashville *Daily American* has descended. The entire community was shocked last Thursday morning by the coarse, cruel, vulgar editorial on the death of Gen. Benjamin F. Butler. It would have been natural for a Southern man in the dark days of the 'sixties, who was personally a sufferer under the outrages of those bad times, to have used very strong language concerning Mr. Butler, and such was copiously used in those days. But it was reserved for the *American* of the day mentioned in the year 1893 to transcend what would have been allowable in the most ultra Southern community in the worst days of

General Butler. We have never heard an editorial in the *American* as widely discussed, and we have heard nothing but the most pronounced and indignant condemnation of it. It does not represent Nashville sentiment or Southern sentiment, and was an insult to the intelligence and refinement and moral sense of our people.—*Tennessee Methodist (Nashville), Jan. 19.*

FOREIGN MATTERS.

THE MONARCHISTS IN FRANCE.

Boston Transcript, Jan. 20.—The French Monarchists, through their political manager, the Count of Haussouville, announce to all whom it may concern that they are going into the campaign in earnest, will organize their forces, and will try to capture all the seats in the Deputies they can. This will not surprise many Frenchmen, as that is precisely what the Monarchists have tried to do at every election since the Republic was established. They have usually elected just enough of their number to emphasize, by contrast with the overwhelming majority of the Republicans, how little hold the monarchical idea has on the French people. We are by no means sure that it would not be a good thing for the French Republic if the Monarchists made some gains at the coming elections. Such gains would force the Republican majority to leave off quarreling among themselves, present a firm front to the common enemy, and put them all on their good behavior. The Republican majority in the Chamber of Deputies of late years has been so large as to be unwieldy. It has been so strong that its members have thought it safe to quarrel and split into groups in the presence of what they knew to be a minority incapable of being anything more than insulting. Whenever the line has been drawn and loyalty to the Republic has been involved, the vote has shown that the Republican majority is capable of an emphasis before which the Monarchists cower. This was seen in the tremendous majority M. Ribot got when he declared his purpose of preserving the Republic at all hazards. If the Monarchist minority was not so contemptible in point of numbers, the solidarity of the Republican majority would have more permanency. Nor are the Monarchists particularly strong in candidates. The Count of Paris is a more respectable man than any of the Bonapartist pretenders, but no particular prestige attaches to his name. His son, the young Duke of Orleans, seems to be a shallow-brained, flighty young fellow, whose escapades are low, and whose conduct is silly.

ENGLAND AND EGYPT.

New York Sun, Jan. 25.—It is evident that, notwithstanding the Khedive's submission to the peremptory demands of the British Foreign Office that Fakhri Pasha should be dismissed from the Egyptian Cabinet, influences are at work to strengthen the young ruler, Abbas, in the determination to choose his own Ministers. We know already from telegrams to Lord Rosebery that the Khedive has expressed to Lord Cromer (formerly Sir Evelyn Baring) his intention of appealing to his suzerain, the Sultan, and to the six principal Powers, against the course pursued by England in compelling the dismissal of Prime Minister Fakhri Pasha. We also know what answer will be returned by at least two members of the body which exercises a species of international oversight with regard to Egyptian affairs. The Sultan has not waited for a formal reference of the question, but has telegraphed to the Khedive his congratulations on the position taken at Cairo in respect to the formation of a Cabinet independently of English dictation. The French Government has also informed Lord Rosebery that it will maintain the Khedive's right to select his Ministers. No one doubts that the Russian Foreign Office will be found sooner or later arrayed on the same side. England can scarcely stand alone, in view of

the fact that she only occupies Egypt with the assent of the six principal Powers, and for the professed purpose of preserving order in the general interest. To avoid isolation she must manifestly obtain the support of the three central Powers, who will thus be in a position to exact equivalent concessions. A declaration on the part of the Triple Alliance that the Khedive's choice of Ministers hostile to his British protectors would be counter to international interests is the more necessary, because the ascendancy at present exercised by England in the Nile country is rather moral than material. The army of occupation has been gradually reduced until it does not now number more than 3,400 men. The native Egyptian troops, said to number at present some 19,000 men, and to have been brought to a high degree of efficiency by their English officers, could not be trusted to act against the Khedive; on the contrary, they would be almost certain to side with him, especially if they knew him to be backed by the Ottoman Sultan, who as the traditional lord of Egypt and as the orthodox Caliph is still regarded with superstitious veneration by a large part of the Khedive's subjects. Of no inconsiderable importance, also, is the influence of the French, who, owing to their construction of the Suez Canal and their former preponderance at the court of Ismail Pasha—French is still the diplomatic language of the Khedive's Government—are regarded with more favor than the English by the inhabitants of the Nile land, as the newspapers printed in Arabic conclusively demonstrate. It is possible that with four or five thousand soldiers—only one thousand additional troops have, it is said, been despatched to Alexandria—England might repress the disorder which seems on the point of breaking out again in Egypt; but this will be on the condition that her course is known to have the cordial sanction of the three central Powers. Should England, on the other hand, be isolated, the control of the Nile land will demand a demonstration of military force which Mr. Gladstone will be most reluctant to sanction.

ANTI-SEMITISM.

Christian Union, Jan. 21.—We have commented more than once of late on the fact that the anti-Semitic feeling seems to be growing rather than diminishing in Germany. This position is more than confirmed by the *London Economist*, which declares that it is true not only of Germany, but of Russia, Austria, and Hungary also, and that it is becoming a very serious political question. In Austria the feeling of antagonism seems to be steadily deepening. The Hungarian peasants have become so violent that in many places the Jews are in danger of their lives. In Germany, Ahlwardt, whose election by a large majority to the Reichstag was recently reported in these columns, and who is now serving a term of imprisonment of five months for slandering certain Jewish contractors, appears to be gaining rather than losing public support. His recent election was due largely to Conservative backing, although he is a Liberal in politics. It is unnecessary to speak of the situation in Russia. In France, where the Jews have had more comfortable conditions and a freer life than anywhere else in Europe for the last century, the same feeling of antagonism is showing itself in many ways, and especially in the press, which loses no opportunity of making savage attacks upon them. The significance of this movement is not clear. It seems to register one of those reactionary waves of sentiment which at times move apparently in the face of the current of civilization. The keen Jewish intelligence and the general ability which the Jew is showing everywhere over the world would naturally give rise to personal antagonisms, but it is difficult to see why it should give rise to these broad race antagonisms. It may be true, as De Vogüé has recently said in a leading French magazine, that the Jew represents wealth, and that there is all over the Continent an uprising against wealth, not un-

like those uprisings which in former times marked the steady advance of the industrial spirit upon feudalism, or of the destruction of a landed aristocracy by the advance of democracy. Whatever may be the explanation of the fact, it is, from every point of view, eminently discouraging.

RELIGIOUS.

SATOLLI'S APPOINTMENT.

VIEWS OF ARCHBISHOP CORRIGAN'S ORGAN.

The appointment by the Pope of Archbishop Satolli as permanent Apostolic Delegate in America, is of course received with much satisfaction by those Roman Catholic newspapers that are supporters of the liberal policy of Cardinal Gibbons and Archbishop Ireland.

The chief newspaper representative of the conservative element of the Catholic Church is the *New York Catholic Review*, known as Archbishop Corrigan's organ. In its issue for Jan. 28 the *Review* says:

"The Holy Father has established a permanent apostolic delegation in the United States, and has named Monsignor Satolli as the first delegate. The most Catholic comment that has been passed on this act of the Holy See has come from the Most Reverend Archbishop of New York, and is as follows: 'The Sovereign Pontiff, as the Vatican Council defines, enjoys immediate episcopal jurisdiction over the entire flock of Christ. The primacy of the Apostolic See carries with it from its very nature the right to appoint a representative in any diocese of the world. To deny this is to deny the faith. Consequently, when the Holy Father is pleased to make a delegate apostolic he has a perfect right to do so. More than this, to doubt of the wisdom of the Holy See in determining to appoint such a representative no Catholic who is well instructed in his religion would for a moment think of doing. We all receive this decision of the Holy Father as we receive all other decisions emanating from him, with the profoundest reverence, respect, and obedience. Before the Holy See acted there might have been room for a difference of opinion. Now none exists. For my own part I gladly receive and welcome the news in question, always supposing it to be authentic.' In his administration of the Church the Pope is not infallible. He may make mistakes. He may act injudiciously, imprudently, prematurely. But, as a rule with few if any exceptions, he is the best judge of what is best to do, what is judicious, prudent, and timely. He is enlightened by the Holy Ghost. He sees things from the inside, with all their circumstances, some or many or all of which are unknown to the public. As Cardinal Newman teaches, the Pope's action is 'in possession.' It must be assumed to be right by all Catholics, unless they have absolute, full, and conclusive proof that it is unwise. A good Catholic, therefore, having the mind and heart of a loyal member of the Church, will accept any decision of the Holy See with respect, will be disposed to give it not only an exterior welcome but also an interior greeting, will pass no judgment on the Vicar of Christ, especially no public offensive criticism, will desire to believe and to act on the belief that what the Sovereign Pontiff does is best. Only in an extreme case, in which he had extraordinary enlightenment, closed to the Pope, would he be justified in entertaining, to say nothing of expressing, an opinion contrary to a judgment of the visible head of the Church. Those persons who have desired the presence of a permanent Apostolic Delegate have no act of virtue to perform in accepting the presence and office of the Papal representative. Those Bishops and priests who have been opposed to that appointment, will submit to it not only without demur, but also with hearty good-will. As for the *Catholic Review*, it has never had, and will never have, any predilections or prejudices contrary to the

mind of the Church. What the Church desires, it desires. Attachment to the Holy See and devotion to the Hierarchy, have always marked it and always will. It is always perfectly satisfied with what satisfies the Church."

"SERMON EXCHANGE."—We have several indignant protests from the clergy against a system of "sermon exchange" which a Chicago "Publishing Co." is engaged in promoting. The circular claims that the plan is meeting with success. It costs very little to get a sermon "type-written," only fifty cents, and all possible safeguards for secrecy are assured. There are doubtless some preachers who would do well to adopt this plan; it would be a great gain to their congregations; but other congregations might have to suffer, for every "member" of this so-called "Bureau" may send an old sermon in making an order for a new one, and for his old sermon he is allowed twenty-five cents—and that is more than he could get for it at home! The whole business, however, is a fraud, on the face of it, and no one need be deceived by the adroit presentation which is made in the circular. No honorable man would have anything to do with it, and only very poor preachers would have any use for it, even were it free from objectionable features. If, in case of emergency, a preacher is unprepared, let him read the best sermon he can find in his library, and state to his congregation what he is doing.—*Living Church*.

THE DRINK QUESTION.

GLADSTONE ON THE LIQUOR CURSE.

Chicago Lever (Proh.), Jan. 19.—In an address made by Mr. Gladstone last June, that grand old man spoke earnestly and eloquently about the drink habit and the liquor traffic. In this speech he declared his party (the Liberal) "determined as one man to place in the hands of the local communities the power of putting an end to a traffic which they believe in a multitude of instances to be detrimental and pernicious in the highest degree to the social and moral as well as the physical life of the community." In another address, made in Liverpool last month, he alluded to the liquor traffic and said: "This great plague and curse, gentlemen, let us all remember, is a national curse, calamity, and scandal." We quote these burning words of the great Gladstone to show how this awful business is regarded by one of the brightest and brainiest men of the world. Often we are told by those who pose as cultured and literary people that the temperance reform and the movement to secure the suppression of the dramshop is beneath their notice; that it may do for those who lack literary ability or who are not qualified for those deeper and more profound questions which require thought and study. But here is a man unsurpassed as a student, preëminent as a writer and thinker, and a statesman than whom there are none his superior, who deigns and dares to voice his protest against the drunkenness of his country and who advocates the enactment of such laws as will put an end to this traffic, this horrid traffic in souls, which "goes through the land sapping and undermining character, breaking up the peace of families, and choosing for its victims oftentimes persons of strong susceptibility and open in special respects to temptation." We honor Gladstone for his candor and courage, and cannot but contrast it with the cowardice and duplicity exhibited by so many of our public men who, in the face of all the mighty evils wrought by this traffic, dare not utter a word of protest or indicate any hostility to its continuance. We cannot but contrast these brave expressions of England's foremost statesman with the silence of President Harrison in all his messages and papers, and the groveling, disgraceful toadyism to the liquor power exhibited by President-elect Cleveland.

Mida's Criterion (Liquor, Chicago), Jan. 16.—According to the *Wine and Spirit Combined*

Circulars of London, Eng., the able but wily old gentlemen who holds the destinies of England in his hands is temporizing on the subject of Prohibition, as the temperance party is becoming somewhat of a political power, and is attached to the Radical wing of his following. Our London contemporary thus refers to the matter:

Mr. Gladstone has lately made at Liverpool some observations which appear to have been designed to conciliate the teetotal party in that city. Their exact meaning is not, however, apparent. It is possible that the vagueness of the language used was not undesigned. Mr. Gladstone has heretofore on occasions used words the meaning of which is not clear. Again he has sometimes used language as free from ambiguity as possible. In 1867, for example, he said: "I am not a temperance man myself, and I do not approve of enforcing abstinence on others." But times change. Since 1867 the temperance party has become a political party, attached to the Radical wing of Liberalism, and the plain disapproval of their aims which Mr. Gladstone then expressed has to be toned down to a neutral, open-minded tint, susceptible of change in any direction as circumstances may require.

NATIONALIZATION OF THE LIQUOR BUSINESS.

THE ARGUMENT IN FAVOR OF THE SCHEME.

Journal of the Knights of Labor (Philadelphia), Jan. 19.—Some of those who are anxious for a union of the reform forces think they see in the nationalization of the liquor business a common ground upon which the Prohibitionists might, without any desertion or surrender of principle and with great advantage to the cause they have at heart, meet the other reformers. Those who think this way argue that while this reform would be quite in harmony with the principle underlying the St. Louis and Omaha platforms, it would be an immense step in the direction of temperance, and as such would be acceptable to temperance reformers. By nationalizing the liquor business, or, to speak more accurately, placing it in the hands of the States and municipalities, the element of private profit would be eliminated. The agents of the State and municipality who would sell the liquor, having no profit on the sale, would have no inducement to promote drinking. There would be no longer a powerful liquor interest manipulating elections, controlling parties, and blocking the way of all temperance reform legislation. The sale of liquor could be placed under complete control and all needed regulations could be easily and certainly enforced, while the sale of adulterated liquors could be entirely prevented. It seems reasonably certain that not only would the total consumption of liquor by the present generation be greatly diminished by nationalizing the sale of liquor, but the good effect on succeeding generations would be even more marked. There are many who, while they realize the evils of drunkenness and would be glad to support any reform that would promise to eradicate or even diminish it, will not support a Prohibitory law; some because they do not believe such a law, in the absence of a well-nigh unanimous public sentiment in its favor, can be successfully enforced; others because they think the interference with individual liberty involved in a Prohibitory law would in the end entail greater evil than even drunkenness. It is argued that both these classes could consistently support the proposed reform, for there would be no great difficulty in enforcing it, and there would be no real interference with individual liberty. It may be that the advocates of the nationalization of the liquor business are over-sanguine about getting Prohibitionists to accept this measure. They urge, however, that for Prohibitionists to reject or refuse to support such a measure as this and continue a well-nigh hopeless agitation for Prohibition would be to prefer agitation for the sake of agitation to reform. No doubt the measure would meet with the active and determined opposition of the liquor manufacturers and dealers, but the argument would be on its side; the public would quickly see that the measure would promote its material welfare, while the public conscience—which, let cynics say as they will, is the greatest of all political forces when once aroused—would approve it. The machine poli-

iticians would be unwilling to see one of their greatest securities of power destroyed, but before a thoroughly awakened public conscience the machine politicians would be scattered like chaff before the wind.

MISCELLANEOUS.

A MOTHER'S GRIEF.

The New York State Court of Appeals last week affirmed the judgment of the lower Court in the murder case of Carlyle W. Harris. Consequently Harris, unless pardoned by Governor Flower, will be executed by electricity. The "Harris case" is an exceedingly sad one. Harris is a young man (hardly older than twenty-one), of excellent family. He was educated as a physician. He contracted a secret marriage with a Miss Potts. It was admitted by him on his trial that he was actively engaged sowing his wild oats. His young wife died suddenly, and Harris was accused of poisoning her. He was convicted. The Court of Appeals, in affirming the judgment, was unanimous. Although the evidence was wholly circumstantial, the Judge, declared that there was not a doubt of Harris's guilt—that he had deliberately killed his wife so as to rid himself of an incumbrance. Young Harris's mother, a refined lady, was fully convinced of his innocence and had made strenuous exertions for him. The following is the story (from the *New York World*) of how Mrs. Harris received the news of the decision of the Court of Appeals:

"The first act of Harris after his lawyer's visit was to send a telegram to his mother. He wished her to learn the news first from him. The dispatch was addressed to Mrs. Harris at No. 9 East 5th Street, Plainfield, N. J., and read: 'Come to town at once. Carlyle.'

"Mrs. Harris trembled so with excitement that she could hardly stand when she reached the City Prison about 3 o'clock. She knew nothing of the decision. The simple summons from her son did not tell her whether to hope or to fear. Swaying from side to side Mrs. Harris staggered rather than walked along the narrow corridor to the gate which Keeper Meegan guards.

"'I have a telegram from my boy,' she faltered. 'Is it a reversal?'

"'It is the opposite, I am sorry,' replied the keeper.

"'My God, I cannot go through with it!' and with that the stricken woman burst into tears. She left a handbag with the keeper and was taken to her son.

"Usually Carlyle will not permit his mother to remain with him longer than twenty minutes, but yesterday the visit lasted nearly an hour. When she had taken leave of her 'boy,' as she invariably calls Carlyle, Keeper Meegan informed her that several reporters were waiting in case she cared to say anything in regard to the decision. She hesitated a moment. Then, stepping forward, and with the tears falling over her cheeks, she said:

"'I will speak a few words to the gentlemen. I want to say that it is the newspapers who have murdered my boy—yes, murdered, that's the word—the newspapers and a false jury and a false judge.' For a few moments sobs and tears so choked her that she could not speak. Her face twitched, and she reeled as though struck by a blow. But, mastering herself again, she continued:

"'I want to say this: On no account will we accept a remittance. It is not executive clemency we wish. It is not mercy, but justice, we demand. My boy is innocent! Innocent, and I know it. I know it as I know that this great grief which the Lord has put upon us is only to try us. But he is trying only pure gold.'

"The sobbing woman again started towards Warden Fallon's room, and again she turned

back. 'Whatever you may say in the papers, gentlemen, please don't say that I am broken-hearted; I am not. I am only'—and her voice shook—'only overcome for the moment. I was so sure! So sure!' And leaning heavily against the railings the black-robed figure walked unsteadily into the Warden's private room. Mrs. Harris will not return to Plainfield at present. 'I shall stay near my boy,' she said."

A WRONGED WOMAN'S SACRIFICE.

At the trial of William B. Hayes for perjury in this city last week, some very pathetic testimony was presented. The complaining witness was a Miss Keating, the mother of Hayes's child. In the investigation of the charge of perjury brought by Miss Keating, much of Hayes's personal history was revealed. His wife clung faithfully to him throughout the trial, and did her utmost to clear him. It was, indeed, a signal and touching exhibition of woman's self-sacrifice, forgiveness, and devotion. The wife (a childless woman) had long been cognizant of her husband's disloyalty, but for her love's sake had treated her rival kindly, had befriended her and nursed her, and had even striven to get possession of the child, so as to raise it and care for it as her own.

The following is one of Mrs. Hayes's letters to her husband:

"If I had only money to bring her [Miss Keating] away when she wanted to come, it might have been all right, but now she has made up her mind to keep the baby herself and nothing will turn her. I suppose all hope is at an end for me in more ways than one, for it was the only hope I had of keeping your love for me. For the sake of that hope I have spent the last three months in utter humiliation of my woman's pride, and waited and tended her and sacrificed myself to utter isolation from all my friends, and even staid away from you, and I did it of my own free will, because I felt that a child was the one thing you wanted, and if I took yours and reared it as my own you would, in time, come to look upon it as such yourself and we would be happy with it.

"I have felt, as the years have gone by, that your love for me has grown cold, and by this I hoped to bring it back as warm as it was in the old happy days, and my one desire was to make you happy.

"I overlooked the fact that you had been untrue to me, in the hope that if I did this thing for your sake you would realize how great was my love for you, and would bring back the same love you used to feel for me when nothing could tempt you to be unfaithful; but I ought to have known that when I built my hopes of happiness on such a slender foundation I would be doomed to disappointment."

MR. CLEVELAND'S DEMOCRATIC SIMPLICITY.

New York Sun, Jan. 20.—Mr. Cleveland left Lakewood yesterday morning, came to New York, and took the 10:30 Western express on his way to Fremont. Mr. Cleveland walked down to the station alone yesterday morning. He carried a small grip. He got to Liberty street at 9:25, and walked up to the Cortlandt street station of the 6th avenue road carrying his own grip.

New York Herald, Jan. 20.—President-elect Cleveland left Lakewood yesterday morning to attend the funeral of ex-President Hayes. He arrived at Jersey City two minutes behind schedule time. The ferryboat *Plainfield* had been waiting some few minutes, so that when Mr. Cleveland boarded her every seat in the cabin was filled. As he passed through an elderly gentleman arose, lifted his hat, and

offered his seat to the distinguished gentleman. Mr. Cleveland declined the offer with thanks and a smile.

Buffalo Enquirer, Jan. 20.—"There she comes!" shouted Louis Goetz, who was the first to catch sight of the red eye of the engine as it swung around the curve at Jefferson street into the yard. The quondam companions of the President had already found the "Grassmere" [Mr. Cleveland's private car]. Louis was at one vestibule and Peter at the other. The Goddess of Fortune favored Peter, for he saw him first. "Here he is, Louis!" shouted the lucky one, and Louis came down with a bound. "Hello, Grover! we've been waiting nearly two hours to see you; you don't know how glad I am this night," cried Mr. Mergenhagen joyfully, as the President appeared on the platform sans topcoat and galoches. The President alighted and grasped Peter's hand warmly. "Well, Peter, how are you? Louis, you have not changed a bit," and the faces of the men beamed with pleasure over the cordial greeting. At Mr. Mergenhagen's urgent request the party went to his place on Exchange street. The little reception committee was jubilant, and declared that they would not have missed the treat for \$1,000. Visions of fishing excursions expanded in the mind of Louis Goetz, and he devoutly wished that by some miracle the distinguished visitor might forget his solemn duty, and instead of going to the funeral, might remain in Buffalo to know again in tales and reminiscences the joys of his life when but a Buffalo lawyer.

Buffalo Courier, Jan. 20. — As Mr. Cleveland mounted the steps of his private car, followed by his secretary, he said to Mr. Goetz and Mr. Mergenhagen: "Boys, when you come down to Washington to attend the inauguration bring your wives along and stay with me for a few days."

"I will! I will!" shouted both men as the train moved slowly out of the depot.

"He's gone," said Mr. Goetz, as though awakening from a trance. "He used to come to see me nearly every day, but he never will again, he never will again."

"Louis, old boy," said Mr. Mergenhagen to Mr. Goetz as they stood watching the slowly departing train, "the beer that Grover drank to-night was his own. It was made by the company in this city in which Grover is a stockholder."

DEATH OF A VERY OLD LADY.

Philadelphia Times, Jan. 23.—In a little house in the northwestern portion of the city died yesterday Mrs. Anna Catherine Sharp, who had reached the rarely ripe old age of 114 years, 11 months and 2 weeks. The old lady's age was not the only unusual feature connected with the history of her life. In the house at Stiles and Nagle streets, in which she died, live at present her descendants for four generations, all females, ranging from Mrs. Sharp's daughter, Mrs. Mary A. Smith, aged 74, to her great-great-grandchild, Katie Wetherill, aged 3 months. Mrs. Sharp was born Feb. 5, 1778, upon a farm situated where is now 9th and Cherry, and she was in the habit of telling stories of how she used to get lost in the blackberry bushes and briars that grew on 9th street when she was a young girl. She distinctly remembered delivering milk to General Washington and his staff, which she carried from her father's farm to headquarters. Another interesting remembrance of hers was how the boys made great bonfires when Commodore Perry destroyed the English ships during the War of 1812. Mrs. Sharp, who was born Miss Dowall, married John Sharp when she was 22 years of age. Her husband served in the War of 1812, and died in 1849, at the age of 62. Up to the time of her death, Mrs. Sharp drew her pension as a soldier's widow, being the oldest pensioner upon the Government roll. When the last Census was taken attention was attracted to Mrs. Sharp, as being the oldest inhabitant in Philadelphia, and she held quite a reception on her 114th birthday. Her

faculties remained good until the last, and she only took to her bed a week or two ago, having been down stairs nursing her youngest great-great-grandchild on Christmas Day. Dr. W. H. Middleton, of 725 Girard avenue, who has been attending the old lady for some years, said her death was perfectly painless and due entirely to old age. The doctor had regarded the case as interesting from a scientific point of view and was quite disappointed that her life was not at least prolonged beyond her 115th birthday in February next.

"JOURNALISM."

New York Herald, Jan. 20.—Mme. Eleonora Duse, the Italian actress, about whose movements there has been some doubts during the last few days, arrived here on Wednesday by the *Majestic* as Mme. Douse, and is now at the Murray Hill Hotel with her traveling companion, Miss Camilla Schmidt, of Dresden. Having witnessed many performances by the actress in Vienna and Buda-Pesth, where I met her, I recognized her at once among the guests yesterday morning. Her declared horror of interviewing and interviewers is notorious. Whatever may have been the cause of this extreme diffidence Mme. Duse has maintained it upon almost all occasions. I met her yesterday afternoon in the hotel elevator. The actress was with her companion and walked slowly, leaning upon a cane and looking rather ill. I ventured to recall myself to her and to ask her in Italian on which steamer she came and how she enjoyed the trip. As a rule, great actresses are not averse to answering such questions. On the contrary, they are rather flattered. Mme. Duse is decidedly peculiar in this respect, and the stories concerning her are not exaggerations. No sooner had I spoken than she turned upon me with an angry gesture and said in French: "Sir, I do not know you; neither do I wish to know you. I have received no callers up to now, and my desire is to receive nobody. On Monday night I shall appear in public, and I will be seen upon the stage. Away from that I do exist. I hope in the future to be left alone, and I refuse to say what steamer I came on." If Mme. Duse's horror of interviewers is assumed she is a great actress, for she made these few remarks in a tone and with a manner that put the regulation interview quite out of the question.

MR. CLEVELAND AND THE ITALIAN LABORERS.—When Mr. Cleveland reached Lakewood from New York at 6:05 to-night he found the stage from the Lakewood Hotel waiting to take him to the Little White House. A maid from the cottage was also at the station, and she told Mr. Cleveland that Mr. Bayard, who was expected, had not arrived. When Mr. Cleveland learned that Mr. Bayard was delayed, he ordered the stage to wait, and began to walk up and down the platform alone until the Philadelphia train arrived. There happened to be about twenty Italian laborers waiting on the platform to-night for the north-bound train. They were part of a gang employed upon the railroad. As they stood together at one end of the platform, one of them recognized Mr. Cleveland as he got off the train, and said to the others: "Grovera Clevelanda." Every Italian in the group straightened up and looked curiously at the next President. "How much he getta?" asked one of them. "Five thousand lire a week," said the first man, who seemed to be the political authority for the gang. "He's the man what maka da mon," said the others. Then when this citizen of the United States who is soon to draw a salary of 5,000 lire a week walked down the platform past the Italians, every one of them pulled off his cap and ducked his head. Mr. Cleveland bowed and walked back. Again his walk brought him past the Italians, and once more every man of them pulled off his cap. They pulled off their caps and bowed every time he passed.—*Dispatch from Lakewood to the New York Sun*, Jan. 24.

OBITUARY.

PHILLIPS BROOKS.

Christian Union, Jan. 28.—The death of Bishop Brooks is so personal a loss that it is difficult to write of him and his work with calmness. He was a great preacher because he was a great soul. His death is like the sudden disappearance of a familiar spring whereat we have been accustomed to quench our thirst; like the going out of a star which has been a light and a companion to a lonely watcher. He was great in just those elements which this critical and analytical age most needs—the spiritual and the synthetic. The world alternates between pulling its tools and toys to pieces to see how they are made, and lamenting because they are gone. Dr. Brooks was perceptive and constructive, saw with a spiritual vision and reported what he saw, was a messenger and a witness, was rich in all the elements of a noble life, and out of his richness imparted to others. Yet was he wholly free from the natural unsoundness of reaction against scholasticism, from the fads and fancies, and visionariness of an imagination not sobered and restrained by experience and observation. He was not the less sane because he was spiritual. Never did any age more need such a man.

His physical endurance seemed to know no fatigue; fast as his fires burned within him, he never appeared as one exhausted, and came from his pulpit as fresh as he went into it. His sympathies realized the experiences of all sorts and conditions of men; he was equally in touch with the scholar and the wage-earner, the recluse and the man of affairs, the experienced grandsire and the little child; and they were equally at home with him. He gave the same message, clothed in the same language, to his morning congregation—the wealthiest and most cultured of Boston—and to his afternoon or evening congregation of clerks and shop-girls; and the one congregation listened as eagerly as the other, and was as much comforted and strengthened. He was incapable of stooping to the poor and the humble, for in the poorest and the humblest he saw a child of God, and revered the nascent divinity. He lived in the eternal world, and knew no other; not because he was foreign to the world that now is, but because the world that now is was to him so thoroughly the eternal world, and all that is not eternal was as if it were not. His courage was so naive that one could scarcely call it courage; he simply knew no other way but to be true to himself, and so true to God. Never was man less professional than he, yet he gave himself wholly to his chosen work of preaching; refused all invitations from lecture fields and literary periodicals; brought all his treasures of mind and heart to enrich his message of faith and hope and love. He possessed a subtle, suggestive imagination, but never used it for mere frescoes; a great heart and an overflowing sympathy, but never employed them for dramatic effect.

L. Q. C. LAMAR.

New York Tribune, Jan. 25.—The death of Justice Lamar, in a sense sudden, though lately apprehended by his associates, will revive recollections of the great struggle in which he was a conspicuous figure, but no bitterness of feeling. If he was not conspicuously qualified for the Supreme Bench by learning and temperament, his rectitude and sincerity were universally recognized in the closing years of his life, and within the limits which physical infirmity imposed he more than satisfied the expectations which his appointment suggested. He was not a man of robust intellect, and his disposition was retiring and contemplative, but he was not deficient in moral any more than in physical courage. His tribute to Charles Sumner, at a time when the passions and prejudices of the war were still potent, will always be remembered to his honor. He died respected and esteemed by all his countrymen.

Index to Periodical Literature.

AMERICAN AND ENGLISH.

BIOGRAPHICAL.

- Alexander III. (The Tsar). E. B. Lanin. *Contemp. Rev.* London, Jan., 24 pp. A sketch of his life, etc.
- Ariosto. *Temple Bar*, London, Jan., 9 pp.
- Bewick (Thomas). Mrs. Anne Ritchie. *Macmillan's*, London, Jan., 5 pp.
- Boyle (Robert), Sketch of. *Pop. Sc.*, Feb., 6 pp. With Portrait.
- Burns (Robert) at Kirkoswald. J. W. Oliver. *Macmillan's*, London, Jan., 6 pp.
- Burns (Robert), The Homes and Home-Life of. Prof. Lewis Stuart, of Lake Forest University. *Chautauquan*, Feb., 8 pp. Illus. Descriptive.
- Curtis (George William), Recollections of. John W. Chadwick. *Harper's*, Feb., 8 pp. Illus.
- Jessel (Sir George), Master of the Rolls. Joseph Willard. *Green Bag*, Jan., 9 pp. With Portrait.
- Khan (Abdur Rahman), the Amir of Afghanistan. Sir Lepel Griffin, K.C.S.I. *Fort. Rev.*, London, Jan., 16 pp.
- Men Who Reigned: Bennett, Greeley, Raymond, Prentice, Forney. (Journalist Series). The Hon. John Russell Young. *Lippincott's*, Feb., 12 pp. With Portraits.
- Michelangelo. Herbert P. Horne. *Fort. Rev.*, London, Jan., 16 pp.
- Moltke. D. F. Hannigan. *Westminster Rev.*, London, Jan., 7 pp.
- Palmer (Samuel). Alfred T. Story. *Temple Bar*, London, Jan. Appreciative sketch of the celebrated landscape-painter.
- Seward and Lincoln, Recollections of. James Mattack Scovil. *Lippincott's*, Feb., 5 pp. With Portrait of Seward.
- Tennyson. Ella Macmahon. *London Society*, Jan., 9 pp.
- Ulrich of Lichtenstein. *Cornhill*, London, Jan., 12 pp.
- Whittier. Notes of His Life and His Friendship. Annie Fields. *Harper's*, Feb., 21 pp. Illus.
- Whittier (John Greenleaf). Mary Negrepointe. *Westminster Rev.*, London, Jan., 5 pp.
- Whittier, The Quaker Poet. Elizabeth Fyvie Noel. *Leisure Hour*, London, Jan., 6 pp.

EDUCATION, LITERATURE, ART.

- Almanac (An) of Three Centuries Ago. Gleeson White. *Bookworm*, London, Jan., 7 pp.
- Athens, The American School at. Second Article. Prof. Martin L. D'Ooge. University of Michigan. *Chautauquan*, Feb., 6 pp. Illus. Descriptive.
- Authors, Publishers, and Reviewers. Frederick Wicks. *Nat. Rev.*, London, Jan., 11 pp.
- Byron, Unpublished Letters of. *Bookworm*, London, Jan., 4 pp.
- Exhibits of the Nations. Richard Lee Fearn. *Chautauquan*, Feb., 6 pp. A sketch of the exhibits of the different Nations at the World's Fair.
- German Fiction (Recent). *Blackwood's*, Edinburgh, Jan., 22 pp.
- Intelligence (General) the Nation's Hope. Prof. S. N. Vass. *A. M. E. Zion Ch. Quar.*, Jan., 22 pp.
- Journalism as a Profession. M. de Blowitz. *Contemp. Rev.*, London, Jan., 9 pp.
- Legal Education in Modern Japan. I. Prof. John H. Wigmore. *Green Bag*, Jan., 17 pp. With Portraits. Schools of Law in Japan, etc.
- Letters of a Man of Leisure (Edward Fitzgerald). *Temple Bar*, London, Jan., 14 pp.
- Lowell, The Poems of, With a Glance at the Essays. John Vance Cheney. *Chautauquan*, Feb., 9 pp.
- Niobe, A Colossal Statue of. *Leisure Hour*, London, 2 pp. Illus.
- Number-Forms. G. S. W. Patrick, Prof. Philosophy, State University of Iowa. *Pop. Sc.*, Feb., 11 pp. The forms that numbers take with some persons.
- Ornament. Herbert Maxwell. *Blackwood's*, Edinburgh, Jan., 15 pp.
- Psalmody (Rustic), Humors of. *Cornhill*, London, Jan., 10 pp.
- Songs and Ballads (English). The Hon. Roden Noel. *New Rev.*, London, Jan., 12 pp. Descriptive.
- Twelfth Night. IX. The Comedies of Shakespeare. Illustrations by E. A. Abbey, and Comment by Andrew Lang. *Harper's*, Feb., 12 pp.

POLITICAL.

- Agricultural Union. The Earl of Winchelsea. *Nat. Rev.*, London, Jan., 7 pp. Advocates the coöperation (especially political coöperation) of the agriculturists of the United Kingdom, for their common good. Earl Winchelsea's article is followed by one by George Byron Curtis (5 pp.), criticising it. "Does not this movement in favor of organization in agriculture mean Protection, and nothing else?" asks Mr. Curtis.
- Brazil, Politics and Finances in. By an Englishman. *Fort. Rev.*, London, Jan., 11 pp.
- Canada, The Present Position of. Arnold Haultain. *Westminster Rev.*, London, Jan., 10½ pp. A reply to the article by Lawrence Irwell in *Westminster Review*, Sept., 1892.
- Church and Saloon as Political Antagonists. An address by John G. Woolley. *Our Day*, Jan., 7 pp.
- Civil Service Reform. Theodore Roosevelt. *Chautauquan*, Feb., 3½ pp. Explains the system, etc.
- Cleveland's Election, and Its Effect upon the Future of the Negro. A Symposium. Frederick Douglass, T. Thomas Fortune, Bishop J. W. Hood, T. McCants Stewart, The Hon. B. K. Bruck, and John M. Langston. *A. M. E. Zion Ch. Quar.*, Jan., 17 pp.
- De Lesseps and the Panama Canal Scandal. George W. Hinman, Ph.D. *Chautauquan*, Feb., 4 pp.
- Democracy, Disabilities of. W. Earl Hodgson. *Nat. Rev.*, London, Jan., 17 pp.
- Egypt, The Mission of England in. *Blackwood's*, Edinburgh, Jan., 12 pp.
- Free Trade, The Farraresqueries of. Frederick Greenwood. *Nat. Rev.*, London, 11 pp.
- French (The) in West Africa. Archer P. Crouch. *Blackwood's*, Edinburgh, Jan., 14 pp.
- France and the Papacy. C. B. Roylance. *Macmillan's*, London, Jan., 8 pp.
- Home Rule, Scotland's Revolt Against. R. Wallace, M.P. *New Rev.*, London, Jan., 11 pp. A Scotchman's objections to Irish Home Rule.
- Home Rule, The Financial Aspect of. J. J. Clancy, M.P. *Contemp. Rev.*, London, Jan., 12 pp. Discusses the clauses of the coming Home Rule Bill which deal with the financial relations between England and Ireland.
- India, The Russian Approach to. Karl Blind. *Lippincott's*, Feb., 6½ pp. The danger threatening India.

- Ireland's Reply. John E. Redmond, M.P. *New Rev.*, London, Jan., 6 pp. Criticises the Gladstonian Government.
- Militarism and Social Reform in Germany. Col. Franz Schumann. *Chautauquan*, Feb., 3½ pp.
- Parliament (The English). Justin McCarthy. *Contemp. Rev.*, London, Jan., 7 pp.
- Political Situation (The). F. S. Stevenson, M.P. *Westminster Rev.*, London, Jan., 5½ pp. The political situation in England.
- Silver up to Date. Moreton Frewen. *Fort. Rev.*, London, Jan., 11 pp.
- Toryism and Progression. Francis R. Y. Radcliffe. *Nat. Rev.*, London, Jan., 10 pp.

RELIGIOUS.

- America, the Discovery of, Providential Preparations for. Prof. H. M. Scott. *Our Day*, Jan., 11 pp. Calls attention to events which seem to be providentially connected with the discovery of America.
- Apocrypha (The New). The Rev. Herbert Lucas. *Month*, London, Jan., 15 pp. Descriptive of the newly-discovered *Gospel of Peter*.
- Bible (the), Why Should I Study? W. R. Harper, Ph.D., D.D., Pres. University of Chicago. *University Arena*, Dec., 8½ pp.
- Buddhism, A Bishop on. Prof. Max Müller. *New Rev.*, London, Jan., 9 pp. Reviews the work of the Bishop of Colombo on Buddhism.
- Christ's Departure, The Expediency of. The Rev. George Matheson, M.A., D.D., F.R.S.E. *Thinker*, Jan., 7½ pp. Exposition of St. Luke xxiv., 29; St. John xvi., 7-11.
- Christ (The Historical) and Modern Christianity. The Rev. Prof. A. B. Bruce, D.D. *Thinker*, Jan., 12 pp.
- Christians, Why Do Men Remain? The Rev. T. W. Fowle. *Contemp. Rev.*, London, Jan., 9 pp. Analyses the ultimate reasons which impel men to accept or reject Christianity.
- Church of England, How She Washed Her Face. The Rev. Sydney F. Smith. *Month*, London, Jan., 18 pp. The Reformation in the Church of England.
- Church (The) and Temperance. The Rev. James C. Fernald. *Hom. Rev.*, Feb., 7 pp. The drift of this paper is seen in the question propounded: "Is the Church of Christ doing all it ought for the suppression of intemperance?"
- Church (The) in Wales. Arthur Griffith Boscawen, M.P. *Nat. Rev.*, London, Jan., 11 pp.
- Ghost-Worship and Tree-Worship. Grant Allen. *Pop. Sc.*, Feb., 15 pp. An examination of the "tree-spirits" of the mythologies, etc.
- Greece (Christian): Bikelas and the Marquess of Bute. John Stuart Blackie. *Blackwood's*, Edinburgh, Jan., 10 pp.
- Greek Church (the), The Divine Office in. Part I. The Rev. B. Zimmerman, O.C.D. *Month*, London, Jan., 16 pp. History of the Greek Liturgy.
- Hyksos Kings of Joseph in Egypt. Laura A. Jones, M.A. *University Arena*, Dec., 4 pp. Gives the points in the narrative of the Hyksos Kings, etc.
- Monita Secreta (The) and the Society of Jesus. The Rev. John Rickaby. *Month*, London, Jan., 6 pp. In defense of the Society, etc.
- Pantheistic Tendencies Unfavorable to Permanence in Creed. O. T. Lanphear, D.D. *Hom. Rev.*, Feb., 6 pp.
- Poetry, What Can It Do for the Ministry? Prof. Arthur D. Hoyt. *Hom. Rev.*, Feb., 5 pp. Points out the influence of poetry.
- Temptation Incident to the Ministry. The Rev. John T. Kerr. *Hom. Rev.*, Feb., 4 pp.
- Training Men to Preach. Prof. E. G. Robinson, D.D. *Hom. Rev.*, Feb., 5 pp.

SCIENCE AND PHILOSOPHY.

- Æsthetic Sense and Religious Sentiment in Animals. Prof. E. P. Evans. *Pop. Sc.*, Feb., 9 pp. Various views of naturalists.
- Auriga, The Temporary Star in. The Rev. A. L. Cortie, F.R.A.S. *Month*, London, Jan., 20 pp.
- Biological Observatory (A Marine). C. O. Whitman, Head Prof. Biology in University of Chicago. *Pop. Sc.*, Feb., 13 pp. Sets forth the needs of such an observatory.
- Electricity, Some Practical Phases of. Franklin Leonard Pope. *Chautauquan*, Feb., 4 pp.
- Faith-Cure (The). Prof. Charcot. *New Rev.*, London, Jan., 14 pp. The distinguished scientist believes in Faith-Cure under certain limitations.
- Ghosts and Their Photos. The Rev. H. R. Haweis. *Fort. Rev.*, London, Jan., 14 pp.
- Glass-Industry (The). XVII. The Development of American Industries since Columbus. Prof. C. Hanford Henderson. *Pop. Sc.*, Feb., 12 pp. The history of the industry during colonial times.
- Himalayas (the), Ascents in. Edward Whymper. *Leisure Hour*, London, Jan., 4 pp. With Maps.
- Human Origin, Problems of. The Rev. Frank Ballard, M.A., B.Sc., etc., etc. *Thinker*, Jan., 3 pp.
- Insanity, The Increase of. W. J. Corbet. *Fort. Rev.*, London, Jan., 13 pp.
- Monkeys, the Speech of. *Leisure Hour*, London, Jan., 2 pp.
- Moral Forces, The Correlation of. Prof. William Knight. *Nat. Rev.*, London, Jan., 7 pp.
- Pessimism and Progress. The Rev. S. A. Alexander. *Contemp. Rev.*, London, Jan., 8½ pp. The tendency of pessimism is to retard progress.
- Population (The) of the Earth. J. S. Billings, M.D., Surgeon U. S. Army. *Chautauquan*, Feb., 9 pp.
- Vivisection, The Benefits of. A. Coppen Jones. *Fort. Rev.*, London, Jan., 4 pp.
- Women, Clergymen, and Doctors. Canon Wilberforce. *New Rev.*, London, Jan., 11 pp. A reply to Dr. Hart's article in the December *New Review*.
- World (The Outdoor). Harlan Hogue Ballard, Ph.D. *University Arena*, Dec., 7 pp. Observation of nature, etc.

SOCIOLOGICAL.

- Baths (Public). The Hon. Goodwin Brown, Commissioner in Lunacy, New York. *Charities Rev.*, Jan., 10 pp. Shows the importance of the subject.
- Bimetallism, On. Alfred de Rothschild. *New Rev.*, London, Jan., 7 pp.
- Bread, The Price of, State-Regulation of. Lord Stanley of Alderley. *Nat. Rev.*, London, Jan., 5 pp. Gives some interesting historical facts.
- Charities and Correction, Separation of. Miss Rosalie Butler. *Charities Rev.*, Jan., 6 pp. Urges the separation of these departments.
- Farming (Profitable) and Employment of Labor. J. Boyd Kinnear. *Blackwood's*, Edinburgh, Jan., 16 pp.
- Labour (Cheap), The Dearness of. David F. Schloss. *Fort. Rev.*, London, Jan., 10 pp.
- Labour, The Social Condition of. E. R. L. Gould. *Contemp. Rev.*, London, Jan., 25 pp. Mr. Gould was the President of a Commission to investigate the social condition of the laboring classes.
- Mobs. *Blackwood's*, Edinburgh, Jan., 17 pp.
- Monetary Conference (The). *Bankers' Mag.*, London, Jan., 6 pp.

- Mormonism, Immigration, Sunday Newspapers. Joseph Cook. *Our Day*, Jan., 12 pp. Boston Monday Lecture.
- Peace (Industrial). Josephine Shaw Lowell. *Charities Rev.*, Jan., 7 pp. Instances of successful understanding between the employers and employees.
- Poor-Law (A New). The Rev. J. Frome Wilkinson. *New Rev.*, London, Jan., 14 pp. Suggest articles to be incorporated in a New Poor-Law.
- Race-Problem (The), Education to Prove its Rightful Solution. Prof. J. C. Price. *A.M.E. Zion Ch Quar.*, Jan., 4 pp.
- Social Questions, The Relation of the Church to. The Rev. Prof. W. G. Blaikie, D.D., LL.D. *Thinker*, Jan., 8 pp. Discusses the attitude of the Church in reference to—1. The Eight-Hours' Bill. 2. Wages and Strikes. 3. Land and Capital.
- Temperance Party (the Advanced), The Attitude of. W. S. Caine, M.P. *Contemp. Rev.*, Jan., 14 pp. Argues in favor of prohibition.
- Temperance Reform, The Deadlock in. George Wyndham, M.P. With a Note by the Bishop of Chester. *Contemp. Rev.*, London, Jan. Mr. Wyndham recommends, in substance, the Gothenburg system as a solution of the problem.

UNCLASSIFIED.

- African Garden (an), In. *London Society*, Jan., 12 pp.
- Alexander the Great, The Tomb of. Rev. Haskett Smith. *Macmillan's*, London, Jan., 8 pp. Presents the reasons for believing that the tomb in the Constantinople Museum is really Alexander's tomb.
- Bear-Hunting in Russia. *Temple Bar*, London, Jan., 14 pp.
- Birds of the Grass Lands. Prof. Spencer Trotter. *Pop. Sc.*, Feb., 6 pp. Illus. Descriptive.
- Bluebeard: The Maréchal de Retz. *Belgravia*, London, Jan., 17 pp.
- Bristol in the Time of Cabot. John B. Shipley. *Harper's*, Feb., 10 pp. Illus. Historical and descriptive.
- Decimal Coinage (a), The Advantages of. T. H. Perry Caste. *Westminster Rev.*, London, Jan., 10 pp.
- Evidence, Practical Tests in. III. To Determine a Question of Race. Irving Browne. *Green Bag*, Jan., 4 pp.
- Garter-Snake (the), Habits of. Alfred Goldsborough Mayer. *Pop. Sc.*, Feb., 4 pp. Illus. Descriptive.
- Gower Street and Its Reminiscences. *Temple Bar*, London, Jan., 9 pp.
- Great Wall (the), Under. A. Michie. *Macmillan's*, London, Jan., 7 pp. On the Great Wall of China.
- Medieval Country-House. Mary Darmesteter. *Contemp. Rev.*, London, Jan., 22 pp. Historical and descriptive.
- Meuse Valley (the), In. Charles Edwardes. *London Society*, Jan., 15 pp.
- New Orleans, Our Southern Capital. Julian Ralph. *Harper's*, Feb., 20 pp. Illus. Descriptive.
- Philadelphia (New). Charles Morris. *Lippincott's*, Feb., 10 pp. Illus. Descriptive of new buildings, etc.
- Sicily, Byeways in. Lady Susan Keppel. *Nat. Rev.*, London, Jan., 7 pp.
- Tierral Del Fuego. D. R. O'Sullivan. *Fort. Rev.*, London, Jan., 18 pp. Descriptive of the land and its inhabitants.
- Turf (The) in Lord George Bentinck's Day. W. J. Hardy. *Belgravia*, London, Jan., 9 pp.

Books of the Week.

AMERICAN

- Alfred, Lord Tennyson. A Study of His Life and Work. Arthur Waugh, B.A., Oxon. Tait, Sons, & Co. Cloth, illus., \$3.
- Civilization and Progress. John Beattie Crozier. Third Edition. Revised and Enlarged, with New Preface. Longmans, Green, & Co. Cloth, \$4.50.
- Creation, The History of. Ernst Haeckel. D. Appleton & Co. 2 vols. Cloth, \$5.
- Darwin (Charles), Life of. Francis Darwin. D. Appleton & Co. Cloth, with Portrait, \$1.50.
- Enigma (The Great). William S. Lilly. D. Appleton & Co. Cloth, \$4.
- Ethics, The Systems of, Founded on the Theory of Evolution. C. M. Williams. Macmillan & Co. Cloth, \$2.60.
- Heine (Heinrich), The Family Life of. From the German of His Nephew, Baron Ludwig von Embden. Cassell Pub. Co. Cloth, with Portraits, \$1.50.
- Hermetic Philosophy. Vol. III. Styx. J. B. Lippincott Co., Phila. Cloth, \$1.25.
- Hexateuch (the), The Higher Criticism of. Charles A. Briggs, D.D. Charles Scribner's Sons. Cloth, \$1.75.
- Italian Independence, Dawn of. W. R. Thayer. Houghton, Mifflin, & Co., Boston. 2 vols., \$4.
- Library Association (American) Index. William J. Fletcher. Houghton, Mifflin, & Co., Boston. Cloth, \$5.
- Marine (American). W. W. Bates. Houghton, Mifflin, & Co., Boston. Cloth, \$4.
- Military Signaling. A. Gallup. D. Appleton & Co. Cloth, 50c.
- Morocco As It Is. With An Account of Sir Charles Euan Smith's Recent Mission to Fez. Stephen Bonsal, Jr. Harper & Bros. Cloth, \$2.
- Naturalist on the River Amazon. Henry Walter Bates, F.R.S., etc. With a Memoir of the Author by Edward Clodd. D. Appleton & Co. Cloth, With Map and Illustrations, \$5.
- Nature, Interpretation of. Prof. N. S. Shaler. Houghton, Mifflin, & Co., Boston. Cloth, \$1.25.
- One of the Bevans. Mrs. Robert Jocelyn. J. B. Lippincott Co., Phila. Cloth, \$1.
- Rousseau's Emile, or Treatise on Education. Abridged, Translated, and Annotated by W. H. Payne, Ph.D., LL.D., Chancellor of University of Nashville and President of Peabody Normal College. D. Appleton & Co. Cloth, \$1.50.
- Salisbury Parliament (the) 1886-1892, A Diary of. Henry W. Lucy. Cassell Pub. Co. Cloth, \$5.
- Seedlings. Sir John Lubbock, Bart., F.R.S., etc. D. Appleton & Co. 2 vols., Cloth, 684 Illustrations, \$10.
- Stillwater Tragedy (The). Thomas Bailey Aldrich. Houghton, Mifflin, & Co., Boston. Paper, 50c.
- Susy. Bret Harte. Houghton, Mifflin, & Co., Boston. Cloth, \$1.25.
- Victory Through Surrender. A Message Concerning Consecrated Living. The Rev. B. Fay Mills. Fleming H. Revell Co., New York and Chicago. Cloth, 50c.
- Waterloo, The Campaign of. A Military History. John C. Ropes. Charles Scribner's Sons. Cloth, \$2.50.
- Young's Analytical Concordance to the Bible. Seventh Edition, Revised. To Which Is Added "A Sketch of Recent Explorations in Bible Lands," by the Rev. Thomas Nicol, B.D. Funk & Wagnalls Co. Cloth, \$5.

Current Events.

Wednesday, January 18.

Both Houses adjourn out of respect to ex-President Hayes. . . . The following United States Senators are elected by the Legislatures of the respective States: New York, Edward Murphy, Jr.; Massachusetts, Henry Cabot Lodge; California, Stephen N. White; Minnesota, C. K. Davis; Michigan, F. B. Stockbridge; Maine, Eugene Hale; Connecticut, Joseph R. Hawley; Tennessee, William B. Bate; Delaware, George Gray; Indiana, David Turpie; Pennsylvania, M. S. Quay. . . . The New Jersey State Board of Agriculture meets in Trenton. . . . The Insurance Tariff Association prefers formal charges against the Brooklyn Fire Department.

The Khedive of Egypt yields to the demand of Great Britain for the dismissal of the newly appointed Ministry, and promises to appoint Riaz Pasha, who is known to be friendly to British interests, as President of the Council; Lord Cromer, the British Minister, secures from the Khedive a promise that hereafter no alteration in the Ministry would be made without consulting Great Britain. . . . Dr. Lieber, leader of the liberal wing of the Clericals, speaks against the German Army Bill before the Reichstag Commission. . . . Four meetings are held, in Berlin, by the Social Democrats. . . . Seven deaths from cholera are reported in the lunatic-asylum at Halle.

Thursday, January 19.

In the Senate, the Anti-Option Bill is discussed; Mr. Wolcott introduces an amendment to the Silver Purchase Repeal Bill. . . . In the House, several amendments to the Interstate Commerce Law are passed; Tammany representatives oppose the Quarantine Bill. . . . Many tributes of respect are paid to the memory of ex-President Hayes. . . . The Illinois Supreme Court reverses the lower courts in the Cronin cases and grants a new trial to Coughlin, the surviving convict. . . . The National Woman Suffrage Association closes its Convention in Washington. . . . Governor Flower sends several nominations to the State Senate. . . . Judge Bartlett, of Brooklyn, renders a decision which seems likely to put an end to the claims of Patrick J. Gleason to the Mayoralty of Long Island City. . . . Three persons are killed and eight wounded in a collision on the Pennsylvania Railroad near Marion, N. J. . . . The prosecuting committee in the Briggs case decides to appeal to the General Assembly.

The French Ambassador in London sends Lord Rosebery a note saying that France could not remain indifferent to an act tending to infringe the Khedive's independence. . . . The Panama Investigating Committee continues to take testimony. . . . In Brussels, a large body of unemployed are charged and dispersed by gendarmes as they were entering the Bourse; many are hurt.

Friday, January 20.

The Senate adjourns on account of the funeral of ex-President Hayes. . . . In the House, the Deficiency Appropriation Bill is reported, after which an adjournment is taken. . . . The funeral of ex-President Rutherford B. Hayes is solemnized at Fremont, O.; many distinguished men attend. . . . A bridge over the Wabash River at Peru, Ind., collapses, precipitating a train into the river; two people killed, and many seriously injured. . . . Hugh F. Dempsey, District Master Workman of the Knights of Labor, is found guilty as indicted in the trial of the Homestead poisoning-case. . . . The National Board of Trade ends its annual session at Washington. . . . In New York City, the Manhattan Elevated Road's plan of rapid transit is submitted to the Commissioners.

M. Andrieux refuses to say before the Panama Committee whose name he cut out of the list of 104 Deputies which he showed when he was examined in December; Dr. Herz is arrested in England. . . . The report of a reconciliation between King Milan and Queen Natalie is officially confirmed.

Saturday, January 21.

In the Senate, Mr. Wolcott attacks the Columbian postage stamps; the Anti-Option Bill is discussed and goes over without action. . . . In the House, the National Quarantine Bill is discussed and goes over without action. . . . In a collision on the "Big Four" Road near Alton, Ill., nine persons are killed, twelve fatally injured, and about one hundred others burned by oil. . . . Seven people are injured in a wreck on the Pennsylvania Road near Harrisburg. . . . In Long Island City, Gleason yields to a show of force, and Horatio S. Sanford takes possession of the Mayor's office. . . . The French steamer *Bretagne* carries from the port of New York \$4,300,000 in gold.

It is said that at a private examination M. Clemenceau denied all knowledge of bribery by Dr. Herz or any other person. . . . Mr. Asquith, English Home Secretary, says the plan of Home Rule for Ireland will be on Liberal lines. . . . James Francis Egan, an Irish dynamiter, is released from Portland prison. . . . Seventeen new cases of cholera are reported at the Neitleben Lunatic-Asylum, in Germany.

Sunday, January 22.

Chief Executive Officer McNaughton, of the New York Board of Managers of the World's Fair, says that the work on the State's exhibit is well advanced, and gives reasons for the appropriation of an additional \$300,000. . . . Bishop Dowenger, of Fort Wayne, dies.

In Rome, an attempt is made to blow up a hotel with dynamite. . . . The defiant actions of the Khedive increase the excitement over Egyptian affairs. . . . A Cabinet crisis is thought to be impending in Portugal.

Monday, January 23.

In the Senate, the Cherokee Outlet Bill and the Anti-Option Bill are discussed; it is agreed to vote on the latter next week. . . . The House passes the Quarantine Bill after a stormy debate; the Sundry Civil Appropriation Bill is discussed. . . . A substitute for the Constitutional Convention Bill is passed by the Senate at Albany; it allows each of the two great political parties to choose sixteen delegates-at-large. . . . Dr. Phillips Brooks, Protestant Episcopal Bishop of Massachusetts, dies in Boston. . . . Associate Justice L. Q. C. Lamar, of the United States Supreme Court, dies at Macon, Ga.

It is announced that the British Government will increase its forces in Egypt; a long Cabinet Council is held in London; France maintains the Khedive's right to choose his Ministers. . . . It is said that the Panama Committee's sub-committee has discovered enormous frauds among the records of syndicates which helped to float the Panama loans; the report of the autopsy on Baron Reinach's body leaves the cause of death uncertain.

Tuesday, January 24.

Both Houses of Congress meet and adjourn out of respect to the memory of Associate Justice Lamar. . . . The Assembly at Albany passes Senator McCarty's Bill legalizing the expenditures of Brooklyn officials. . . . United States Senator Stewart, of Nevada, is reelected from that State; ballots for Senators are taken without results by the Legislatures of several other States. . . . The funeral of Justice Lamar is appointed for Friday; that of Bishop Brooks for Thursday. . . . The Annual Convention of the National Farmers' Alliance opens in Chicago; only three States represented. . . . In New York City, the Rapid Transit Commissioners inform the Elevated Road people that their plan is not satisfactory.

Lord Cromer informs the Khedive that England will reinforce her garrison in Egypt; the Khedive's hostility to England is said to show no abatement. . . . M. Stephane repeats his charges against M. Clemenceau before the Parliamentary Commission of Inquiry. . . . Eighty miners are killed and many injured by an explosion of fire-damp at Dux, Bohemia. . . . Duke Albrecht, of Wurtemberg, and Archduchess Margaret Sophie, are married in Vienna.

DICTIONARY=MAKING.

MEMORANDA FROM THE EDITOR'S NOTE-BOOK.

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The Present Confusion in Reference to the Writing of Compound Words—These Terms to be Thoroughly and Systematically Treated in the Standard Dictionary—The System Universally Commended—The Definition of Calendar, with Table of Hebrew Months, etc.

Some time ago we issued a circular requesting the opinion of a large number of writers, educators, and others, in reference to the proper occasion for writing compound words, and their judgment concerning the use of the hyphen for connecting the parts of such words. We received many answers, one of which, from a school superintendent, was: "I do not know anything about it, and I do not believe any one does."

It is strange, but true, that this frank acknowledgment represents in effect nearly all that was said in hundreds of letters, all from people who should know.

It is a much stranger fact that this feature of the English language is so confused in literature as to justify our correspondent's assertion.

The subject has been very closely studied, however, by Mr. F. Horace Teall, the editor in charge of that department of the Standard Dictionary, who is also author of "The Compounding of English Words." This class of words should be thoroughly and systematically treated so as to secure the correct form in each case; and the method pursued in this Dictionary is really systematic—the only systematic method ever attempted. Mr. Teall's system has been approved (in many cases enthusiastically) by a large number of eminent authors, educators, and proof-readers, whose criticism we have invited. We know of no disapproval from any one who is competent to speak with any recognized authority.

The Definition of Calendar.

The natural division of time into night and day, lunar months, seasons, and years, has, of course, been noted from the earliest times, and by all peoples, however primitive, but no nation or people not considerably advanced in civilization and knowledge has devised a systematic method of so naming and ordering the days and months that any given number of them shall form a definite period, corresponding to the observed annual recurrence of the seasons. Since the beginning of history, many and varied systems have been employed, and our own nearly perfect method of enumerating time is of comparatively recent origin. The most noteworthy methods of recording time of interest to the general public are those mentioned in the following definition of **calendar**, which we find in the MS. being made ready for the Standard Dictionary. Bible students who wish to know about the time of year to which reference is made in numerous passages of Scripture will be much pleased with its table of the Hebrew months.

[NOTE.—Definitions which appear from time to time in these columns are covered by the copyright of the Standard Dictionary. These definitions have not passed their final revision.]

calendar, n. 1. A system of fixing the order, length, and subdivisions of years and months so as to define the dates of events; as, the Gregorian calendar.

The period of seven days was used by the Brahmins in India with the same denominations employed by us, and was alike found in the calendars of the Jews, Egyptians, Arabs, and Assyrians. MARY SOMERVILLE *Connect. of Physical Sciences* \$12, p. 80. [H. '53.]

2. A table or series of tables giving the time of sunrise and sunset, and of other astronomical phenomena for each day of the year.

3. A table showing the days or dates of the months numbered in their order; especially, a table showing the dates of exercises or observances for the year; as, a *church or university calendar*. 4. A schedule or list of anything; as, a *calendar of causes for trial in court*.

He keeps a *calendar* of all the famous dishes of meat, that have been in the court ever since our great-grandfather's time. BEAUMONT and FLETCHER *The Woman-Hater* act 1, sc. 1.

5. A sculptured or painted emblematic series of the months. 6. A guide for conduct.

Calendar Amendment Act, an English statute providing for the adoption of the Gregorian amendment of the Julian calendar. Passed in 1751, it went into effect on Sept. 3, 1752, which day was by its provisions reckoned as the 14th to cancel the 11 days' difference between the old and new styles. It further transferred the beginning of the new year from March 25 to Jan. 1, commencing in 1753. Called also *Lord Chesterfield's Act*.—**c. clock**, a clock which, in addition to the ordinary time-recording functions, notes the days of the week, month, or year, the movements of the heavenly bodies, etc.—**c. month or year**, a year or month as defined in a calendar, especially the Gregorian calendar.—**Gregorian c.**, the calendar prescribed by Pope Gregory XIII., by which the Julian calendar was modified by calling Oct. 5, 1582, Oct. 15, and continuing the count 10 days in advance, and by making the terminal years of the centuries, 1700, 1800, 1900, etc., common years of 365 days, except when the year was a multiple of 400, as 1600, 2000, etc. Called also *new style*.—**Hebrew c.**, the calendar reckoning from the assumed date of the creation of the world, or 3,760 years and 3 months before the birth of Christ; in use by the Jews since the 2d century of the Christian era. Its origin is involved in some obscurity, and it is subject to much change and adjustment by intercalary methods to accommodate the feasts and fasts, and the coincidence of certain months with certain seasons, as the identity of the month Abib with the harvest of barley. Its principal periods are the *cycle* of 19 years; the *year*, either ordinary or embolismic, containing 12 and 13 lunar months respectively, or 353-355, and 383-385 days; the *month*, of 29 or 30 days; and the *intercalary month*, occurring only in the embolismic years, and containing 29 days. Each cycle contains 7 embolismic years. The adjustment of the months as above indicated precludes the comparison of the Hebrew months with those of the Gregorian calendar except by approximation, based on an average. The following table gives the results of such an average, with the lengths of the respective months in days:

No. of month in year (present Heb. calendar).	No. of month at time of Babylonian captivity.	Names of Months.	Ordinary year.	Embolic year.	Corresponding months in Gregorian Calendar (approximate).
1	7	Tisri or Ethanlm.....	30	30	Oct.
2	8	Hesvan, Marcheshvan, or Bul.....	29	29	Nov.
3	9	Kislev or Chisleu.....	30	30	Dec.
4	10	Tebet or Tebeth.....	29	29	Jan.
5	11	Sebat.....	30	30	Feb.
6	12	Adar.....	29	30	March.
7	1	Nisan or Abib.....	30	30	April.
8	2	Iyar, Yiar, or Zif.....	29	29	May.
9	3	Sivan.....	30	30	June.
10	4	Tammuz or Tamuz.....	29	29	July.
11	5	Ab.....	30	30	August.
12	6	Elul.....	29	29	Sept.

(a). The additional Adar or intercalary month. (b). One day more if required. (c). One day less if required.

—**Julian c.**, the calendar prescribed by Julius Caesar, in which 3 years of 365 days each were always followed by one of 366 days, and the months, after some changes made by Augustus as to their number of days, had the length now adopted in Europe and America. Called also *old style*.—**Mohammedan c.**, the calendar used in Mohammedan countries, reckoning time from July 16, A.D. 522, the day following Mohammed's flight from Mecca to Medina (the Hegira). The year consists of 12 lunar months of a mean duration of 29 days, 12 hours, and 44 minutes. A cycle consists of 30 years, of which 19 are ordinary years of 354 days each, and 11 are embolismic, with 355 days.—**Newgate c.**, see the quotation below.

The *Newgate Calendar*, or Malefactor's Bloody Register, containing Authentic and Circumstantial Accounts of the Lives, Transactions, Exploits, Trials, Executions, Dying Speeches, Confessions, And other Curious Particulars, Relating to all the most notorious Criminals, and Violators of the Laws of their Country, who have suffered Death and other Exemplary Punishments, in England, Scotland, and Ireland, from the Commencement of the Year 1700, to the Present Time. *Newgate Calendar* title-page.

—**Republican c.**, the calendar instituted on Oct. 5, 1793, by the first French republic, and abolished Dec. 31, 1805. Its scheme divided the year into 12 months of 30 days each, with 5 extra days (*Sansculottides*) at the end of the last month (*Fructidor*). The months were divided into three decades, every tenth day being a day of rest, Sundays being ignored. Provision was made for sextile years by adding one day to the *Sansculottides* every fourth year. The calendar was retrospective in action, and its first year (1.) commenced Sept. 22, 1793. The months and their corresponding periods in the Gregorian calendar are as follows:

Vendémiaire.....	Sept. 22 to Oct. 21.
Brumaire.....	Oct. 22 to Nov. 20.
Frimaire.....	Nov. 21 to Dec. 20.
Nivose.....	Dec. 21 to Jan. 19.
Pluviose.....	Jan. 20 to Feb. 18.
Ventose.....	Feb. 19 to March 20.
Germinal.....	March 21 to April 19.
Floréal.....	April 20 to May 19.
Prairial.....	May 20 to June 18.
Messidor.....	June 19 to July 18.
Thermidor.....	July 19 to Aug. 17.
Fructidor.....	Aug. 18 to Sept. 16.
Sansculottides.....	Sept. 17 to Sept. 21.

The Greek and Roman calendars, which will appear in the Dictionary, are here omitted.

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